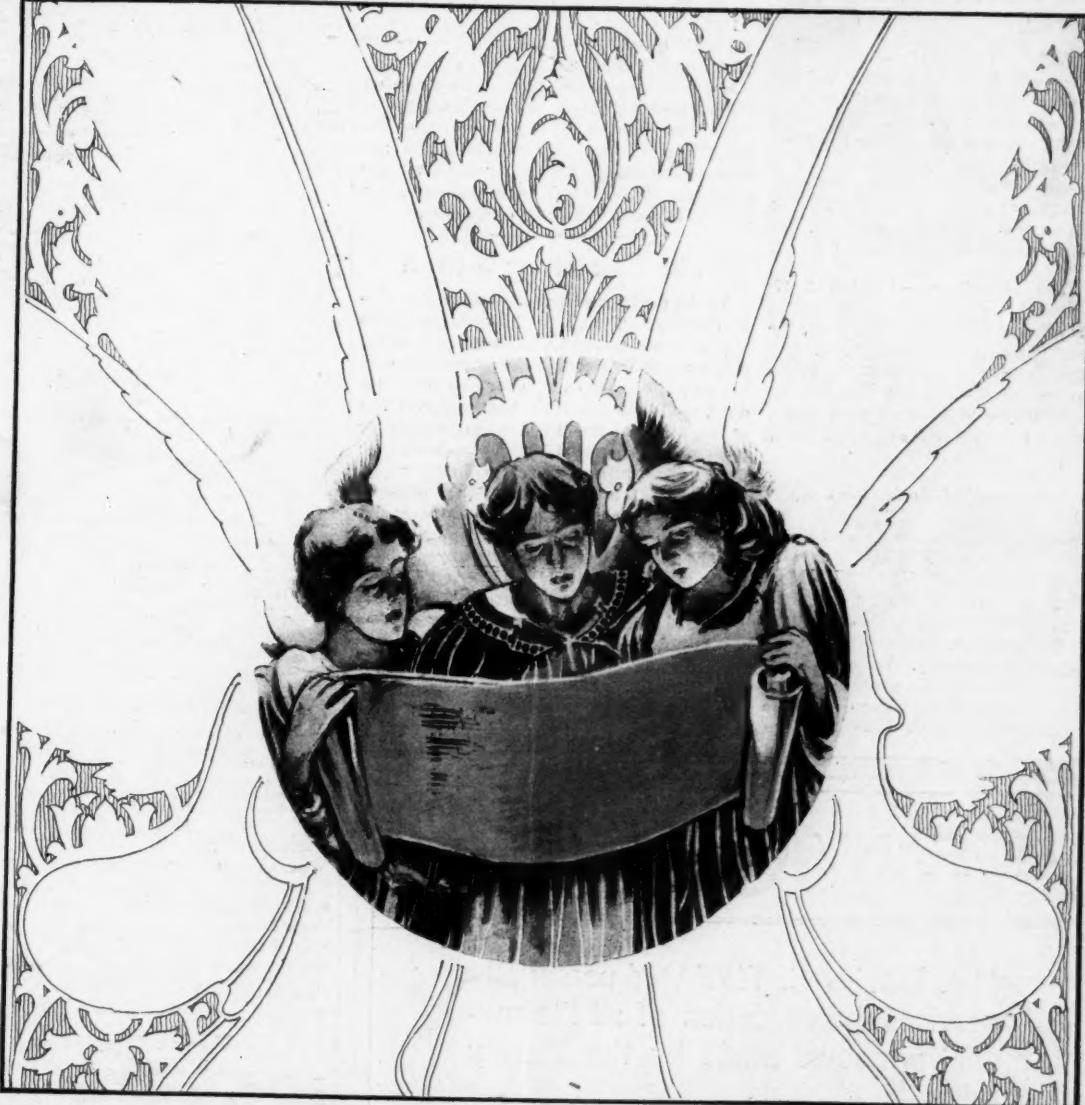


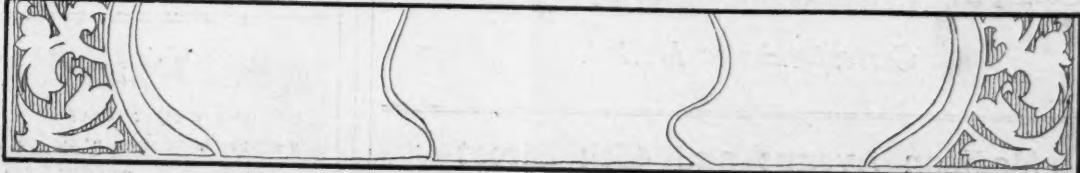
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# THE CONGREGATIONALIST AND CHRISTIAN WORLD



EASTER NUMBER · APRIL 14<sup>th</sup> 1906



BIRD

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 15, Easter Sunday.—*Matt.* 28: 1-20.

The Easter message is a call to full appropriation and development of the life with Christ, the risen and ascended Lord with whom and like whom we hope to be. All the New Testament writers agree that this risen life begins on earth. "Above" and "beneath" are images. Two may live side by side in the same house, the one the risen and the other the earthly life. In aims and affections already the difference appears. It is not honoring Christ to postpone the risen life to some other sphere and time.

*Help me, my Father, to be glad in my life, because Christ has redeemed it. Teach me the secret of present sharing in the hopes and deeds of those who are risen with him. And thanks be unto Thee for Thy manifested love in his life and death and resurrection.*

April 16. *Elijah.*—*1 Kings* 17: 1-16.

Israel had sunk, under Ahab, to the gods of the Sidonians. Then for the special need God raised up a startling messenger. Elijah was the plowman, whose part it was to break up the popular indifference and sow the seed of repentance. He who had forbidden the rain, had to beg bread of strangers. Elijah's brook in the wild wastes of the desert of Judea, and Zarephath were outside the borders of Israel.

April 17. *The Widow's Son.*—*1 Kings* 17: 17-24.

Sin and suffering were cause and effect, the people thought with a mechanical and shallow philosophy. We need not think this widow a special sinner. Elijah's prayer was that Jehovah would vindicate his own good name, lest the mother should believe him guilty of ingratitude.

April 18. *Going to Meet the King.*—*1 Kings* 18: 1-16.

Up to this time not a shadow of doubt seems to have passed over the soul of Elijah. He goes to meet the king as confidently as if he held the power of life and death in his own hands. How did Obadiah keep his office? Probably by efficiency, perhaps by Ahab's admiration for his character. We get an idea here of the number of the prophets. The one hundred whom Obadiah hid and fed were a mere remnant of Jezebel's slaughter.

April 19. *The Challenge.*—*1 Kings* 18: 17-29.

Weak men dread to face the facts. Ahab blames Elijah—he does not think of self-blame. Baal was the lord of fire, Elijah challenges him in his own element. Elijah mocks at the absentee god. But some of us unconsciously think of our God as far away, or out of reach, or little interested. And at us, too, he would laugh.

April 20. *The Fire of Heaven.*—*1 Kings* 18: 30-46.

"Elijah took twelve stones," he would not admit more than one church, though there were two kingdoms. The lightning that consumed the sacrifice for the moment convinced the people. We need not raise moral questions about the slaying of the Baal prophets, even though it shocks our sense of right today. The old law of reprisals stood and Jezebel had cut off the prophets of Jehovah. Elijah assumed for the moment a sort of popular dictatorship like that of the old judges.

April 21. *Jezebel's Threat.*—*1 Kings* 19: 1-10.

Ahab's queen had the force of character which made Sidon the great mart of the world. Her husband was her tool. The scene on Carmel meant simply a new hindrance to her will. The collapse of Elijah's courage was pitiful but natural. His triumph had not changed the situation, it had simply given the people something to talk about and raised up for him the most dangerous of enemies.

## The Fuse of the Sermon

As the minister of a vast congregation like St. Cuthbert's, I might on the other hand have requested an assistant who should relieve me of the visiting, leaving me only the duties of the pulpit, oceanic enough for any man. Indeed, one of the stalwarts had suggested this to me, averring that I needed more time for my sermons, whereat I looked at him sharply; but his face was placid as a sea of milk, which is the way of Scotsmen when they mean to score. But this dual ministry was ever the object of my disfavor, for he preaches best who visits best, and the weekly garner makes the richest grist for the Sunday mill. True and tender visiting is the sermon's fuse, and what God hath put together no man can safely put asunder.—*From Knowles's St. Cuthbert's (Revell).*

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WILLIAM H. CAMPBELL, Clerk of the Society.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828; incorporated April, 1832. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in foreign seaports at home and abroad; provides libraries for sailors; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

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**Contents 14 April 1906**
**EDITORIAL:**

The Immortality of Love	523
Event and Comment	524
Farming Lessons by Rail	526
The American Board Campaign	527
The Problems of Christ's Church: What Is the Church For—prayer meeting editorial	527
In Brief	528

**CONTRIBUTIONS:**

Personal Expectations of Immortality—sympo-	529
stium	
A Living Hope—an Easter sermon. Rev. Harry	
P. Dewey, D. D.	532
Easter—poem. Margaret E. Sangster	534
Re-enter the Syrian Guest	534
Post-Bellum Movements in Japan. Rev. James	
H. Petree	540

**HOME:**

To Him That Liveth and Was Dead—poem.	
Isaac Ogden Rankin	536
Paragraph	536
Earning an Education. II. Agnes E. Ryan	536
Tangles	537
An Easter Wish—selected poem	539

**FOR THE CHILDREN:**

The Easter Concert. Sophie Sweet	538
Children's Easter Hymn—poem and picture	539
The Conversation Corner. Mr. Martin	542

**THE SUNDAY SCHOOL—Lesson for April 22**
**FOR ENDEAVORERS—Topic for April 22-28**
**CLOSET AND ALTAR**
**THE DAILY PORTION—April 15-31**
**LITERATURE**

Through Home Missionary Eyes	552
Church Federation and Union	552

**IN VARIOUS FIELDS:**

Some Notable Hartford Organists	531
The Statistical Story of Four States	532
Local Indorsement of the Dayton Council	532
Effective Champions of Foreign Missions	533
A Welcome to the Church Home	542
On Martha's Vineyard	548
Idaho's Opportunity and Need	548
Maine Ministers and Marriage	550
551	

**LETTERS:**

Greater New York	535
In and Around Boston	549
In and Around Chicago	559

**MISCELLANEOUS:**

Personalia	528
Tri-Unity at Baltimore	531
Judge Baldwin at Andover Seminary	533
Christian News from Everywhere	533
Professor Hale's Conversion	545
Woman's Board Friday Meeting	547
Church and Ministerial Record	556
Topics for Men's Classes	558
Meetings and Events to Come	558
Risibles	561
Our Readers' Forum	562

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Number 15

## The Immortality of Love

Three things unite to establish the faith of Christians in personal immortality—the assurance of Jesus Christ, “Because I live ye shall live”; the testimony of Christ’s disciples through all the Christian centuries; and the witness of experience.

Belief in the continuance of life after death is not confined to Christians, nor are the grounds we have named the only ones which support it. But these are sufficient grounds for those whose lives are united to Jesus Christ as their Lord and Saviour. This fact was clearly brought out in the Easter Number of *The Congregationalist* two years ago when several eminent ministers who are nearing the confines of their earthly life testified to their personal belief in immortality. It is brought out afresh in this issue by the testimony of a number of thoughtful men and women among the laity.

Every one of these testimonies will repay careful meditation. Each has its own individuality, is the fruit of a deep experience. But one fact, though sometimes referred to only indirectly, is common to them all—their faith is sure and serene because they are united in love to those who have passed into the other world. In their vision these parted ones surround “the King eternal, immortal, invisible,” the object of their supreme love. But it is through union of the heartstrings with their beloved that they reach and rest in the King of love. Several private letters accompanying the testimonies published express the gratitude of the writers that our questions have set them to the task of thinking out the grounds on which they base their hopes, and the frankness of these letters moves our gratitude in return. They give evidence of the absolute sincerity of those who have responded to our request.

The simple fact at the basis of every testimony is that love is life. The three things we have mentioned—the assurance of Jesus Christ, the testimony of all the generations of his followers, and the witness of personal experience—all blend in one. The passion for Christ our Redeemer, the passion for humanity and the passion for those with whom our lives have been knitted in the closest ties require the passion for immortality and

the assurance of it. What would it be worth while for the Lord of life or for ourselves to sacrifice for men if they perish and we also perish? Phillips Brooks used to say to young men who came to him with their doubts: “The knowledge that love is at the root of everything is a great thing for a man to cling to. That is the last great certainty.”

The late Dr. S. E. Herrick, writing in *The Congregationalist* a short time before he died, said that the mightiest and most compacted argument for immortality was in the three Latin words of the epitaph over the graves of Charles Kingsley and his wife, which mean, “We have loved; we are loving; we shall love.” Love already existing must go on forever. The great central message of Christ is that the living soul which has learned to love other souls is united in that personal bond to God himself.

The most pathetic column in *The Congregationalist* week by week is one which contains the tributes to departed friends by those who love them. The writers are aware that the names recorded there are known only to a narrow circle, yet they are impelled to chronicle for the wider public these lives of service to God and their fellowmen, which, though ended here, ought not to be allowed to disappear from these scenes. Love asserts the abiding value and the continued life of the being loved and loving.

This was the essential revelation of Jesus Christ to men; “The Father loveth the Son,” and the Son “is in the bosom of the Father.” He infolds his own into his own life, and makes them eternal as God is. “Even as the Father hath loved me, I also have loved you.” “I in them, and thou in me,” he said. “I give unto them eternal life.” “He that believeth on the Son hath eternal life.”

Scientific difficulties that beset the arguments for immortality do not disturb those who base their faith on the experience of love. “Every one that loveth is begotten of God and knoweth God.” “He that believeth on the Son of God hath the witness in him. . . . And the witness is this, that God gave unto us eternal life and that life is in his Son.” We who know those that have lived in God know that they live forever, though

we cannot explain how. We know little at the most concerning the mystery of life. But the life that has adjusted itself to the divine environment—to the encompassing life of God, knows that its holy impulses are not self-created. The enthusiasms for goodness, for love and truth are the incoming of the life that has revealed itself in the Bible and in experience as the Father and the Son and the Holy Spirit. Relations with him awaken new sensibilities, and the experience which they produce will create new knowledge. Those who live the life of Christ cannot be agnostics concerning the future life. They rely on their spiritual discernment as confidently as they rely on the senses for their knowledge of material things. “We have received the spirit which is from God that we might know the things that were freely given to us of God.”

Without death we could not enter into the knowledge of eternal life though we already possess it. Jesus Christ came into this world that we might know God. But it was essential to his mission “that through death he might bring to nought him that had the power of death.” It was by dying on the cross that he “abolished death and brought life and immortality to light.” The darkness that shrouded the crucifixion prepared the way for the dawn of Easter.

It is through the death of our beloved that we learn the meaning of the eternal life. Seeing the breath fade from their lips, feeling the silence fall on them and us, we hold fast to the precious things which death cannot touch. We gratefully turn our thoughts to him who went down into the shadows to light for us the way our beloved have taken and that we must take, and rose out of them into immortal glory. Then we turn again to those companions of our way that he has for a brief time parted from us, we think on what we possess of them that has become an essential part of our lives, and we know that they and we are immortal.

If faith in God remaineth and dieth not,  
If love abiding ever is ne’er forgot,  
If kindness is eternal as Heaven o’erhead,  
O friend of mine that sleepest, thou art not dead!

Yea, wrapt close within my own heart’s glow,  
I hold thy life and will not let it go,  
While God is love, and love is not a lie,  
O friend of mine that sleepest, thou canst not die!

## Event and Comment

**A** SUCCESSION of surprises during the last year in the exposure of unfair dealing by business corporations with the public, and of dishonest use of their office by public men **An Epidemic of Detraction** has well nigh exhausted popular ability to experience surprise. In efforts to keep up the sensation certain persons are using the press and platform to make wholesale and unqualified charges of corruption against public men and departments of Government. We have heartily supported indictments against corporations and municipalities when such indictments were supported by reasonable proof. We still hate graft as much as ever we have. But the time has come when those who charge others with graft without having evidence to prove it should be as sharply rebuked as the grafters themselves. Men who make charges which injure the reputation of those hitherto trusted, with no support for such charges except their own imagination—especially those who do this for pay or to get fame or office—are to be counted among the most dangerous enemies to society. It is characteristic of a somewhat peculiar administration of national affairs that President Roosevelt is already announced as having decided to give a message to the people on this subject at the laying of the corner stone of a new office building of the House. His topic will be The Man with the Muck Rake. The cheap magazines and certain too well-known newspapers will furnish him abundant illustrations. The country will not suffer if a part of the energy spent in indiscriminately denouncing public men and institutions shall be turned against their defamers who have gained a cheap and passing notoriety while they have avoided every challenge to make good their assertions.

**T**HE MAIN DEVELOPMENT of the week has been the proposition of the hard coal miners of Pennsylvania that all matters in dispute **The Coal Strike** be referred to a board of arbitration for settlement, the tribunal to be composed of the Board of Conciliation created by the Anthracite Strike Commission of 1903 with Judge Gray of Delaware or an appointee of his as umpire. The answer of the operators to this proposition was expected at a conference scheduled for Tuesday afternoon of this week. If it is a negative one, it will be based on the ground that existing conditions are the result of arbitration; and it would then be incumbent upon the miners to show that new questions arising since the awards of 1903 call for a new effort at arbitration. The public, which does not stickle at technicalities, will be inclined to sympathize with the party more inclined to arbitration, and there is ground for hoping, as we go to press, that some plan with this in view will be agreed upon. There is apparently more sensitiveness to public opinion on the part of the operators than existed three years ago, while on the other hand, Mr. Mitchell does not seem to have his forces as well in hand. These circumstances make us reasonably sanguine that the strike will not be of long duration. Already in the soft coal fields many mines have resumed opera-

tion. The first tendency of retail dealers to advance the price of coal has been in many communities arrested by the outcry from the public. In the case of one Boston company which had done so, the Secretary of the Commonwealth revoked its license.

**T**HE ATTEMPT of the President and Congress to enact a law to regulate the rates charged by railroads has done at least one good thing. It **Railway Rate Legislation** has increased the respect of the people for the ability of the Senate. Its debate on the Hepburn Bill has been marked by as strong and instructive addresses as any in the history of that august body. Senators Knox, Spooner, Foraker, Lodge, Bailey and several others have shown a mastery in legislation, a study of the situation under consideration and a clearness in statement in marked contrast to the careless haste with which the House passed almost unanimously the bill now generally acknowledged to be crude, inadequate and probably unconstitutional. There are suggestions that it may yet be passed by the Senate substantially as it came from the House, in the expectation that it will be set aside by the courts. We do not believe this will be done. The main question now under discussion is the degree of judicial review to be allowed of rate decisions made by the Interstate Commerce Commission. The President, who is as usual taking so leading a part in steering the course of legislation as to keep some of the senators in constant irritation, is said to have agreed to a modified form of court review. He is anxious to respond to the insistent popular demand that Federal supervision over the railroads shall restrain them from unfair discrimination and exorbitant rates. But no legislation by Congress can deprive the courts of the authority conferred on them by the Constitution. They are the final judges of how that authority shall be interpreted. Any legislation, therefore, to be effective must take cognizance of the historic interpretation by the Federal judiciary of its authority and functions.

It will probably be several days yet before final action is taken. The course of the Senate thus far has given the country assurance that the bill when passed will be constitutional and will answer the reasonable demand of the people.

**R**AELY HAVE our oldest and greatest educational institutions been able to secure as distinguished a company of speakers as attended **Tuskegee's Quarter Centennial** the twenty-fifth anniversary of the founding of the Tuskegee Normal and Industrial Institute. United States Secretary of War Taft, President Eliot of Harvard, President Northrop of the University of Minnesota, Andrew Carnegie, William Lloyd Garrison and other men of national renown had each some message to give for the encouragement of the Negro race in their efforts to uplift themselves. All had words of unqualified approval for the plans pursued by Tuskegee and the work already accomplished by it. If Gen. S. C. Armstrong could have lived to see this fruitage of ideas he put in practice as a

pioneer at Hampton Institute, how his keen eyes would have kindled with joy! He had indeed the vision to see these results while he was planning for them. But Booker T. Washington has embodied them, probably earlier than he anticipated. This institution, created by Negroes and administered by them, is a noble witness to their capacity to elevate their race. It would have been most gratifying to see on the platform a representation from the Southern whites as distinguished as that which journeyed to Alabama from the Northern section of the Union. But no complaint or criticism on this account was heard from Principal Washington or his associates, and the full appreciation they deserve will come, and come the sooner because they devote their energies wholly to developing the value of themselves and their race to the whole country. The endowment fund has risen to \$1,225,664, including the \$150,000 raised as a memorial to the late William H. Baldwin, Jr. The \$3,000,000 mark is aimed at.

**T**HE AGENTS of the Methodist Book Concern in New York for the last eight years up to Jan. 1, 1906, have em-  
ployed in their com-

**The Printers' Strike** posing rooms only  
**and the Methodist Book Concern** members of the Typo-  
graphical Union. At

the beginning of the present year, as the agents refused to agree to adopt an eight-hour day and the closed shop, their workmen in the book and job rooms, with two exceptions, went out on strike at the command of Typographical Union No. 6. Two weeks later the electrotypers were ordered out on a sympathetic strike. According to a purpose already announced the Concern established the "open shop," engaged other men to take the places of those who had left, and successfully continued its work. The Union has attempted to create a denominational issue against the Book Concern by appealing to Methodist ministers and bringing complaints before the spring conferences that the Concern has printed disreputable advertisements and other objectionable literature. The editor of the *Christian Advocate*, in last week's issue, with his accustomed thoroughness, has given the whole history of the matter and fully exonerated the Book Concern, which from the start has treated its employees with fairness and generosity. The strike has proved an utter failure; competent men have been secured to fill the places made vacant and in the type machine and book rooms one-third more work has been done during the last three months by the same number of persons in the same number of hours than had been done in the closed shop. The record in the *Advocate* of this unwise and unfortunate strike, so far as it relates to the Methodist Book Concern, deserves careful reading by those interested in labor problems.

**"W**HEN THE POOR AND NEEDY seek water, and there is none, and their tongue faileth for thirst, I the **Justice to Helpless Victims** Lord will hear them," is an ancient promise which we may well pray may be fulfilled in behalf of the Indians of Cali-

fornia. Dr. Merriam, chief of the biological survey at Washington, says that the principle cause of their appallingly rapid decrease "is the gradual but progressive and relentless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, must we wonder that the wail for the dead is often heard in their camps and that the survivors are passing swiftly away?" Congress last year authorized an investigation into the conditions of these Indians, of whom there are about 10,000. The investigation, which was initiated in response to a petition of the Northern California Indian Association, has shown greater destitution and suffering than the petitioners claimed, and its secretary, who was appointed by Commissioner Leupp to make this investigation, has been summoned to Washington to make his report. We sympathize with efforts to put an end to the atrocities in the Congo Free State, though we have doubts as to whether our State Department would be warranted in offering formal protest to the Belgian Government, but we have no doubt as to the propriety and the humanity of Congress granting water to drink and land to live on to these miserable sufferers who have been robbed by American citizens.

**E**IGHT BILLS have been drafted by the Armstrong Insurance Committee for the regulation of life insurance. The first of these has been introduced in the New York Legislature for a new election of directors next November by the policy holders and a new election of officers by the directors. It thus gives the policy holders the opportunity to make a clean sweep of the present managers of the four great New York companies, and to assume control of the companies. The remaining bills provide for elimination of stock investments, prohibition of political contributions, secret lobbying and deferred dividends, for limiting new business and correcting other abuses brought to light during the investigations of the last few months. Five bills besides the first have been passed by the assembly and the entire seven have been advanced in the Senate to the order of final passage. It is practically certain that the legislation proposed by the Armstrong committee and desired by the people will be carried through and made law without impairment by amendments.

**T**HE GRAVITY of the problem confronting the Episcopal Church in its relation to the extremely latitudinarian views of the Rochester rector, *The Case of Dr. A. S. Crapsey*, becomes more apparent as the time draws near for his trial before an ecclesiastical court made up of members of the

Episcopal Diocese of Western New York. Even many liberally disposed ministers and laymen, constitutionally opposed to heresy trials, recognize the peculiar difficulties of this case arising from Dr. Crapsey's frequent and bold disavowal of what have been looked upon as fundamental doctrines of the Episcopal Church. His position amounts to a denial of all the supernatural elements in the Christian religion. Jesus, to his mind, was born, lived and died as do other men, though in life and death he was "in the keeping of that same divine power, that heavenly fatherhood, which delivers us from the womb and carries us down to the grave." How far these conceptions are from the statements of the Nicene and Apostles' Creeds is evident at a glance. Can the holder of such views Sunday after Sunday recite those sections of the creeds which refer to Jesus Christ without stultifying himself—this is the question which, though Dr. Crapsey may have been able to answer to his own satisfaction, he has not yet met to the satisfaction of many of his fellow-Episcopalians and of many outsiders as well. He has, to be sure, vigorous defenders in such prominent laymen as George Foster Peabody and Seth Low. The latter, in last week's *Churchman*, declares that the Church ought to be comprehensive enough to include both those who interpret creeds literally and those who interpret them spiritually. Dr. Crapsey has certainly gone to the utmost limit of this so-called spiritual interpretation. In his favor might be cited his twenty years' valuable service at Rochester and the fact that his case has already once been passed upon by a committee of his diocese which refused to present him for trial. Yet if the Episcopal Church shall retain in its ministry many men of this type of thought it will have soon to reconstruct its creedal basis and greatly modify the character of its ordination vows or else run the risk of losing the respect of those who demand a reasonable degree of faithful adherence to creeds on the part of their signers.

**T**HE MOVEMENT in Massachusetts to tax the property of colleges is not new, but it has lately broken out with fresh virulence in hearings before a committee at the State House and in public discussion. The founders of that commonwealth believed that they were enriching it by planting and diligently cultivating higher institutions of learning and they gave with much sacrifice to these institutions. If the Massachusetts of today shall reverse its policy the result will be its own loss and the lowering of its rank among the states of the Union. The inhabitants of the towns where these institutions are located may for a time get money to build better roads by making their colleges poorer, but with less pride in their towns and less capable men and women living in them their roads will deteriorate, with other things whose value depends on mental power to appreciate them. Western states are giving generously to build up colleges and universities, and taxing themselves to do this. Massachusetts has aided them much in this work. If now she turns to taxing the gifts which her fathers gave to educate her

sons and daughters she will fall from the head of the procession down to the rank of Arkansas and Mississippi. Of all forms of taxation the most wasteful and the meanest is a tax on the mental and spiritual ambitions of youth in order to provide for the current expenses of the community.

**A** POLITICAL Labor party in the British Parliament is a new thing. Representatives of labor organizations have been there for years Labor Unions in Parliament and have been praised and patronized by Tories and Liberals. They have been cultivated by fashionable society and commended by British peers. But the representatives of Labor in the new Parliament have become a party, and their demands are astonishing the British public. Their first move was to demand the reversal of the Taff Vale decision which made trades unions' funds attachable in payment of damages resulting from strike violence for which the unions may be responsible. The bill introduced by them is a piece of purely class legislation. It reads, "No action shall be brought against a trade union or other association aforesaid for the recovery of damages sustained by any person or persons by reason of the action of any member or members of such trade union or other association." The Liberal party yielded to this demand, only to find that it is the beginning of new legislation which is astonishing the British public. Bills have been introduced for paying salaries to the members, providing from the public funds for the feeding of all poor children in the primary schools and the payment of old age pensions; for restoring the postal franking privileges whose abuses brought an end to it a generation ago, with other proposals on the way which would add largely to the heavy tax bills against which the middle classes have been chronically protesting. For it is mainly out of their pockets that money must come for better housing of the poor, free feeding of children, cheap railway tickets for working men, free schools, etc. Reaction is sure to come and soon. The pendulum is swinging violently in English politics at present, but the agitation will result in greater democracy with no less stability.

**T**HE CONGO FREE STATE is an international corporation created by European Powers. The documents which describe its incorporation declare that its purpose is "to promote the civilization and commerce of Africa, and for other humane and benevolent motives." This Free State has fallen into the hands of the king of Belgium, who is using it to enrich himself; and for this purpose the natives have been robbed of their land, their liberty, their labor and in many cases of their lives. This fact seems to be fully established. It is witnessed to by the written statements of fifty-two Christian missionaries, every one of whom has been in Africa more than twenty years. It is practically acknowledged by a commission which King Leopold was compelled to appoint to investigate the conditions of the Congo State. The Congo Reform Association has circulated

a petition to the Executive Department of the United States and Congress, which has been signed by the Governor of Massachusetts and many others. It may give a sense of relief to sign this petition. It calls on our Government to do something. It would be more to the point if it stated what our Government can do. It is not necessary to make further investigation. Damaging facts are sufficiently established. Our Government was not one of the Powers which established the Congo State. We have no consular or other representatives in it. The Powers of Europe which created it did so by treaties which give them the right of intervention. It belongs to those Powers, of which Great Britain stands first, to provide some system of control which will give protection and justice to the natives, whose treatment by the Belgian king has become an open international shame. We cannot see what our Government can do, unless it should ask the Powers responsible for the disgraceful situation to take steps to remedy it.

**T**IT IS DOUBTFUL if the situation in Russia has been improved by the elections just ended, although the Constitutional Democrats are said to be elated over their victory. It has rather been made more ominous. The government has assumed to dictate who shall be elected to the Duma or parliament, has set aside some of those elected in opposition to its will, and has appointed its own candidates in their places. Among those elected, set aside and imprisoned is Professor Milyukov, well known in this country through his recent courses of lectures on Russia delivered in Boston, Chicago and other cities. It seems evident that the Czar and the bureaucracy were determined to control the choice of members of the Duma, and intend to control its legislation. Its main business probably will be to approve the raising by loans of the immense sums of money which the government must have. This approval is demanded by foreign financiers, but it remains to be seen whether under such conditions they will consider that nominal guaranty of value. Germany is said to have refused to recommend to its bankers to take any portion of the \$200,000,000 loan which Russia is trying to place in Europe and this country. The reactionaries seem to be still in control. In many of the provinces the people are suffering terribly from famine. It is often said that no parliament can be trusted by those who have packed it. Yet if the army can be recruited from the peasant classes and can be held loyal through its officers, it may yet be long before the aspirations of the Russian people for such freedom as advanced nations enjoy will be realized.

**R**USSIA PROPOSED a conference of nations to establish the world's peace and then almost immediately plunged into one of the most disastrous wars in her history. She was therefore unable to participate in the conference which she had evoked. Russia was then the Czar and his associates. Notwithstanding recent changes, she is still the same so far as her relations with other nations are concerned. Some time ago

President Roosevelt issued an invitation to the nations to participate in a second Hague Conference. External peace having been restored in Russia, the Czar coveted the privilege of calling together the second conference, as he had suggested the first one. President Roosevelt courteously proposed to him to take the initiative, which he did, and it was supposed that the conference would be convened at The Hague sometime next autumn. Meanwhile, a conference of all American republics was arranged to assemble at Rio Janeiro, beginning July 21, and important matters are there to be considered which may afterward be considered at the world's conference. Russia now suddenly rises up and announces a plan for the world conference to meet at The Hague in July. Messages to this effect were delivered last week in Washington to Latin American diplomats, issued by the Russian ambassador. Is this an instance of the bungling diplomacy with which Russia has distinguished herself during the last few years, or is it a movement in some scheme to interfere with politics in the Western Hemisphere? Perhaps it is a mixture of both. The latest news is that Germany has requested Russia to postpone the date and that she has consented to do so.

**J**APAN'S DIRE NEED has served to reveal how increasingly tender the heart of the world is toward human suffering. It is not Japan's present popularity in the eyes of the civilized world that explains the generous giving as much as the general unwillingness throughout Christendom that several millions of human beings anywhere on this planet should starve to death, provided relief can be applied promptly and wisely. The various funds now being made up represent different communities and methods, but one spirit. The *Christian Herald* has already forwarded to Japan over a hundred thousand dollars. The Red Cross Fund raised in New England amounts now to over \$14,000, and the American Board Fund is well on toward the \$4,000 mark and is rapidly increasing. The *Toronto Star* has raised over a thousand dollars. Catholics are joining with Protestants in these relief movements, and the Empress of China has sent a contribution of \$75,000. Our Japan letter this week shows the steps which the government is taking with a view to providing work for the unemployed, but it cannot meet this extensive and long continuing famine without much outside assistance. There is still a call for those who have not given to give generously and at once.

The United States Consul General to the City of Mexico says a large part of his time is required to answer letters of victims in this country who have "invested" their savings in answer to circulars and newspaper advertisements in stock of Mexican rubber, coffee and sugar plantations, mining and other stocks which guaranteed big dividends. There is always a class of persons, usually with only a little money, waiting to be swindled in this way. They ought to read Abel Meholah's account in our issue of March 24 of his investments in the Tennessee and Texas Timber, Tar and Turpentine Co., Limited. We are informed that if Abel's article had

appeared two months earlier it would have saved a certain regular reader of the paper two thousand dollars.

### Farming Lessons by Rail

Whoever projected the Better Farming Train of the Boston & Maine Railroad now visiting Massachusetts towns is a public benefactor worthy of high honor. His name may sometime be included in the list of the national Hall of Fame.

No wealth hidden in mines is so great as the treasure yet latent in the soil. Schools like the Massachusetts Agricultural College at Amherst have done much to promote skill in farming. Lectures and exhibits of farm products like those in Boston's Horticultural Hall and at autumn county fairs help men to multiply the resources of farmers and to develop the value of their farms. But when all the work of these institutions is measured, a large class is still left unstirred by ambition to do the best work of which they are capable.

The Better Farming Train is awakening the curiosity of farming communities and setting the people to talk about its mission. They come to the stations where the train halts. They go through the cars and see the insect pests that destroy the apples and blight the peach trees, and listen to the simple explanations of the way to kill off these enemies and examine the instruments by which the work can best be done. They are shown how to ventilate their stables and drain the stalls, how to detect and cure sickness in animals and keep milk wholesome, and how to market their products. They are taught the value of fertilizers and how to apply different kinds to different sorts of plants in order to secure the best results. They examine samples of feed for poultry, and are told what kinds are best adapted to different seasons. They are taught the value of forests and how to create, preserve and beautify them. Scientific farming is made simple and practical by lecturers who are successful farmers, and the audiences of men and women return to their homes to try experiments, compare notes of what they have heard and propose to do and thus to stir the ambition of the farming community to do better work.

Several important results may be expected to follow in the wake of this Better Farming Train. Young people would be more attracted to farm life if its monotony could be broken and if they could see in it an ample field for their energies. As this train has moved from town to town, schools have been closed for the time and the pupils have flocked to it to see the exhibits and hear the lectures. They are likely to discover that there are higher possibilities in farming than they had supposed. To the healthy young man or woman there is hardly a greater pleasure than in seeing things grow. If they are persuaded that they can make things grow according to their direction, can make a good living by so doing and can live in freedom among things that grow in usefulness and beauty, many of them will choose the wholesomer life of the country rather than the treadmill of the department store or the din of the factory.

The prosperity of the country depends

largely on the wholesomeness of its food supplies. Much of what the people eat is poor not because of poverty of the soil but because of ignorance of its cultivators. Many a man who is trying his best as a farmer and growing poorer every year needs only to be shown a better way of trying in order that he may be a prosperous man and may do his part to improve the physical and moral life of the nation. Let Better Farming Trains be multiplied and some of our most important social problems will disappear.

Immigrants would cease to crowd the congested sections of cities if they knew the treasures waiting for them to discover in the soil. We should hear less of degeneracy in rural districts if those who live in them knew better what unused resources lie at their feet and how much enjoyment could be had in developing them. Show men higher rewards in sight for their work and they will work more intelligently. They will become ambitious to cultivate their higher nature. Let the methods of the Better Farming Train be introduced into the country schools and we shall have better schools and more flourishing churches in rural districts, as well as better farmers and better food.

### The American Board Campaign

The first requisite in any great undertaking is to obtain an intelligent grasp of the situation. That the officers of the American Board have done this in connection with the effort to arouse the churches to greater missionary zeal is evidenced by the success of the recent campaign in our great cities. A new situation abroad, caused by the rapid and wonderful awakening of the Oriental peoples after their slumber of centuries, was offset by apathy at home. The problem was shifted from the foreign to the home field. The churches were content to jog along at the old pace, only slightly increasing their total contributions of fifteen years ago and actually falling off in the *per capita* amount. The work was rapidly getting away from the resources, and a large debt was the result. Something new and drastic needed to be done. The plan was conceived of massing a force of missionaries and speakers in a series of all-day meetings in the leading Congregational centers, the idea being to make the day in each city equal to one session of the great annual meeting at its best.

Practically all the twelve missionaries at home on furlough were utilized for this purpose. The photographs of several appear on page 545. In addition it was thought best to bring from China for this campaign one whose name is a household word in missionary circles, Dr. Arthur H. Smith. Supplemented by secretaries, members of the Prudential Committee, prominent pastors and able laymen, the forces were distributed in three parties, working simultaneously, two in the East and one in the West. The normal program in each city was a morning conference for pastors, corporate members, officers and missionary workers, for a frank discussion of the inner workings of the Board, its rapidly broadening work and the consequent financial problems; an afternoon meeting for the general public; and an evening meeting, in connection with a supper, for men ex-

clusively. Where this program was followed the meetings were uniformly successful. The sending for Dr. Smith and the men's supper were the salient features. It was felt that the men, on account of their many occupations, are less familiar with the foreign work than the women; and as they hold the purses to a large extent, it seemed best to focus the movement upon them.

The financial object of the campaign was frankly stated when a secretary visited each city several weeks in advance to make the arrangements. Many undoubtedly stayed away on this account; but this was discounted in advance and dependence placed upon such men of the churches as believe in loyally following Christ in the foreign missionary as in all other enterprises, and who stand ready to do their part manfully when intelligently appealed to. If any came to the meetings expecting a "hold up" they were pleasantly surprised. The good fellowship of the supper, the delightfully frank statements of the home speakers, the splendid addresses of the missionaries and, above all, the eminently religious spirit of the meetings disarmed criticism and melted all coldness.

The financial results cannot be stated exactly as subscriptions are still coming in, but in round numbers we can say the Board is better off by \$75,000. The educational effect of such a campaign is beyond estimate. Perhaps most important of all is the creation of a new atmosphere of life and enthusiasm among the churches, making possible advance in many directions. The meetings have revealed that a united and loyal constituency is behind the Board. Scarcely has the tainted money discussion been mentioned. The interest has been in the work; and as its magnitude and comprehensiveness in twenty missions have been set forth, a new sense of ownership and of privileged responsibility has come to our churches. The meetings place the Board in a somewhat new relation to the supporting churches, on account of the entire frankness of the statements at the morning conferences.

In a series of meetings using over fifty speakers, including the prominent pastors of New York, Brooklyn, Boston, Cleveland, Chicago and other centers, it is impossible to attempt characterizations. But a word is certainly in order as to the leading missionaries. Dr. Smith is best described by the word "meteoric." One who heard a number of his addresses said, "He talks about everything in the universe, but always interestingly, and he never fails to fetch up at missions." The man himself was perhaps the best argument and appeal for the work. Miss Stone demonstrated that popular interest in her heroic personality has not waned. Bissell of India is "a living fire." It is doubtful if he has his equal as an inspirational speaker on missions. Unfortunately his health shows the overstrain of work under the cruel retrenchments of recent years. Bridgeman of South Africa is a fine type of the kind of men the Board is sending out in recent years. Zumbro of Madura makes an excellent impression. Currie of West Africa, representing the work of our Canadian Congregational auxiliary, is an eloquent pleader with abundance of good material.

The two men from Micronesia, Channon and Price, were of unfailing interest. Browne of Harpoort is now well known and a favorite east and west. Two medical missionaries, Kinneear of Foochow and Carrington of Constantinople, in a simple way told stories of intense interest. No speakers met with more immediate response.

It remains now to follow up this splendid beginning, and to that end the officers connected with the home department expect to bend their energies until the million dollars are obtained.

### The Problems of Christ's Church

#### What Is the Church For

The church is the company of faithful people who are called by the name of Christ, bound together by the common rite of baptism and united in love and service to God and man. There are Christians outside the church; many also have received the name and the covenant of baptism who, judged by their words and works, are not Christians. God's kingdom is not the church and the church is not co-extensive with the kingdom. But, speaking broadly, the church is the visible expression of Christ's influence in the world and his instrument for the continuation of his work among men.

We have a right, therefore, to expect that the church will be true to its witnessing office as the representative of Christ on earth. For what men read of Christ, they will mainly read in the words and actions of his declared followers. Where else should the world read of him who told his disciples of all teachers that "by their fruits ye shall know them"? We have no right to complain, we have every right to expect that men will judge the Master by his disciples. And if the world today thinks more highly of Christ than it does of Christians, that is a tribute to his supreme excellence of character and a condemnation of our failure to approximate to the pattern he has set.

Furthermore, we have a right to expect that the church should keep its witnessing office at the front of thought and activity. Seeking the kingdom must always have the right of way, not in the old narrow sense of looking after our own soul's salvation, but in the unselfish endeavor to make Christ every man's helper and to build up justice and righteousness in all the earth. No man can be a healthy Christian who thinks only of his own soul's health. The whole order of man's life must be brought into harmony with the law of Christ's unselfishness. And this must be the first, the decisive, the all-pervading thought of every church member. The life of the church is leaven—an active, working principle. A selfish and self-centered church is a reproach and a hindrance to Christ in his purpose of renewing the life of men.

This being so, the important question for each one of us is that which begins from this other side. What has the church

\* Prayer meeting topic for April 15-21. What Is the Church For? Matt. 5: 13-20; Titus 2: 1-15. What have we a right to expect of the church? What has the church a right to expect of us? The church as a witness—as a family.

a right to expect of you and me? For our church membership is an active and not a passive thing. He who is a part of the world's leaven must share its active and pervasive energy. Each one of us is a sharer in the life which Christ imparts not for ourselves alone but for others. We must regard our lives as part of the witness to the life and character of Christ and we must let that purpose have the right of way. If our life and words are indistinguishable from those of the thoughtless and profane about us, the church has a right to complain that we are falling short of the obligation which we have assumed.

So also the appeal of the church to earnest souls outside is not a call to ease and safety, but a call to opportunity and the pursuit of a high ideal of helpfulness. "Come," the wise pastor cries, the wise Christian invites, "Come with us and we will give you self-denial, toil, disappointment—all these and more; but all as part of the great opportunity of helping Christ to redeem and renew the race of men. Here is room for courage; here is the yoke which Christ bears with you; here is rest of heart in the midst of sorrows and an ever-growing brotherhood of love and service. For the office of the church is to bind men together in the company of Christ's self-giving and by their faith and service to convince the world that God's fatherhood is real and that he is ever with his children in their life and leads them to fulfillment of their highest hopes.

### In Brief

If the Easter season forces up the price of eggs it also freshens the eggs. The increased demand for them has pretty well exhausted the stock in cold storage.

It has been found once more impossible to fool all the people—even Dowieites—all the time. And Abraham Lincoln's famous observation has its bearing on the future of other cults and isms.

Any one who desired a gift of a broken file of *The Congregationalist* extending over several years may send to us his name and address, which will be forwarded to a subscriber willing to give away such a file.

A pastor at the New England Methodist Conference last week affirmed that a wide-awake soap peddler could take an audience away from the average preacher in that conference. Does that mean that Methodist preachers ought to offer soft soap more freely to their hearers?

Our Government is paying \$13,000 per year rent for storage rooms for public documents its printing office has turned out, which cannot be given away. It is proposed to save \$2,000,000 a year by reforms in the public printing office, and probably more could be saved by wiping it out altogether.

The action of the Maryland Conference of the Methodist Protestant Church, reported in another column by our visiting editor to it, is a happy omen of coming union, and an added evidence of that guidance of this movement by the Holy Spirit which constrains all interested in it to follow gladly his leading.

In the last two issues of the *Watchman* Prof. F. L. Anderson of Newton Theological Institute has given an exhaustive review of Professor Foster's recent book, *The Finality of the Christian Religion*. Those who think this book worthy of so much attention will find this review a help toward understanding it.

Suicide by an individual is awful in its tragic import when duly considered by a thoughtful fellow-mortals, but think of suicide by wholesale, such as is reported of two tribes in Asiatic Russia, who, facing death by starvation, decided upon and carried out extinction of wives and children by husbands and fathers, and then the suicide of the latter.

A Negro from Zululand was last week awarded the highest oratorical prize given by Columbia University. The unsuccessful contestants for the prize may or may not have come from those sections of the country where white men refuse to sit beside Negroes in public gatherings. At any rate, he seems to have won by superiority a seat they all wanted.

Out of 1,000 words sent from Coney Island, N. Y., to Ireland recently by wireless telegraphy (the De Forest system) 572 were received and recorded. Experiment having proved the possibility of communication at this range, it is now simply a matter of time before loss of words will cease. Where are those lost words? There is a theme for a poet in this significant incident.

Mt. Vesuvius is more excited than it has been since 1872. New craters are breaking out and lava streams have destroyed villages and vineyards on the slopes on the mountain and even beyond. The neighboring people are also greatly excited and earthquakes make even Neapolitan tremble for their safety. It is reported that more than 500 persons in towns around the mountain have been killed.

The Japanese Admiral Togo and the 600 men of the imperial navy had an enthusiastic reception in London last week. They were shown how the heroes of war on land and sea, like Lord Nelson and the Duke of Wellington, are honored in making their last resting places in the national houses of Christian worship. Perhaps the thought came to them that the most effective peacemakers are those who are able to command peace and enforce it.

Rev. G. Walter Fiske's article in our anniversary number on the Pilgrim Fraternity naturally appealed to Congregationalists, and within two or three weeks he received so many inquiries that he was compelled to print a circular letter giving further information. If you have a group of young men in your church whom you would like to lead in "a Pilgrimage toward ye goal of Christian Manliness," why not write to Mr. Fiske at Auburn, Me.? Chapters of the fraternity have already been organized in six states.

Some staid Eastern churches, if they wish to "see themselves as others see them," may extract some illumination from the lament of a pastor who has just accepted a call to a Western church. "We never expect," he says, "to find anywhere more devoted personal friends than we have found here. If only there were the one thing a man wants—a chance to make things go! That is the one thing the slow Eastern towns do not give a man; and I am unwilling to put in the next fifteen years trotting around in a padded stall on a two-foot rope." Can we blame him?

Through Lent to Holy Week and then through Holy Week to Easter is an ascending scale which, while it involves for those who appreciate the significance of the passing days unwanted spiritual circumspection, brings its great rewards. Pastors and people who note particularly the successive events which this week commemorates can hardly fail to gain thereby a deepening of religious life. We rejoice in the many different forms of observance going forward in all parts of Christendom and we are glad that the churches of our own order have come to look at Lent and Holy Week in a different light from that in which the Pilgrim Fathers saw it. The power of the

Christian religion will be demonstrated afresh in many communities this week, and our churches will do their part next Sunday in witnessing to the world that Christ is risen indeed.

The chronic complainant of the New England Methodist Conference, Rev. George A. Cook, presented to the conference last week charges against the editor of *Zion's Herald* and two presiding elders. The charges were promptly dismissed, but Mr. Cook was able publicly to call the editor a string of bad names, after which he is reported to have said "he was well satisfied with what he accomplished." It is an interesting ecclesiastical problem to consider how a man can solemnly charge another with having "falsely and wickedly defamed the character of his brethren," "used deceptive and misleading language," "intrigued with rationalists to secure the overthrow of faith," etc., and then, after having his charges unanimously rejected, can continue in peaceful fellowship with a denomination which harbors such dreadful things. Mr. Cook, however, has just been transferred to another conference.

### Personalia

One of the most popular women preachers in England is a Congregationalist, the wife of Mr. George Morgan, one of the editors of *The Christian*.

Ambassador Whitelaw Reid, addressing an English academic audience recently, prophesied that we will soon see a reaction from utilitarian to spiritual ideals in education in this country.

Luke E. Wright, ex-governor general of the Philippines, goes to Japan as our ambassador. There are those who believe that there is connection between this appointment and future important negotiations between the two Powers over future sovereignty in the Philippines.

Major Henry M. Robinson, who died suddenly in New York April 1, was a journalist to whom the religious newspaper reading public were deeply indebted. As an editor of the *Interior* in the eighties he was a pioneer in the weekly survey of world news which has become a prominent feature of many newspapers. He was for a decade or more an editor of the *New York Observer*, retiring from that position in 1902.

Dr. W. J. Dawson, whose meetings in Eau Claire, Wis., close April 18, expects to leave on the 24th for London and to sail for Boston with his family, May 25, on the *Arabic*. Arriving on this side, he will take up his permanent residence at 61 Summer Street, Taunton, Mass. He expects to preach and lecture at Chautauqua meetings during July and August and to devote next winter and spring to evangelistic work in this country, postponing his visit to Australia until 1908.

No Boston daily paper commands to such a degree the respect of religious people as *The Transcript* or is more generally read by them. It is therefore a matter of public interest that a recent change in editorial management puts the major portion of editorial responsibility in the hands of Robert Lincoln O'Brien, whose Washington letters in the paper for a number of years have been outranked by those of no other correspondent at the capital. Mr. O'Brien is Massachusetts born, a Harvard graduate of the Class of 1891 and a man of fairness, insight and power. Mr. H. H. Fletcher, to whom is due a large share of the credit for the steady advance which the paper has made in all its departments in recent years, continues to hold his important position, while Mr. E. H. Clement, who has been the editor for many years, will conduct certain departments and be identified with the paper. It would be hard to find anywhere a daily paper of quite the quality and range of *The Transcript*.

The grounds on which Christians base their hope of the hereafter

## Personal Expectations of Immortality

A Group of Opinions from Men and Women

The definite sources of help and comfort in hours of bereavement

Former Easter numbers of *The Congregationalist and Christian World* have been distinguished by symposia on immortality in which eminent ministers and teachers of theology have participated. This year we have sought to strike another level of religious thought and experience and have asked a number of non-professional men and women who may be considered representative of the thoughtful element in the membership of our churches, to answer these three questions: 1. *On what do you base your hope of immortality and of reunion with those who have been removed from you by death?* 2. *What specific sources of comfort do you find in the presence of sorrow and bereavement?* 3. *What literature, other than the Bible, have you found helpful in time of bereavement or useful to others?* The replies are printed below. Wherever numerals appear, they correspond to the numbers of the questions. On our editorial page we comment on this singularly interesting disclosure of personal faith and hope.

1. Faith in a future life was with me inherited. This faith was strengthened by the teachings of childhood. While some of the old beliefs have been shattered by later insight, this one has remained. I expect to meet my friends in the hereafter because the Bible teaches this and because there can be no complete happiness without it. I believe it is but a thin veil which separates us from the spirit world, and our hopes of a joyful entrance therein are based upon God's love and our own trust and faithfulness.

2. We see the characters of those who go before in a richer, brighter perspective. They are stars in the firmament leading us along our way of toil and struggle. Thus our faith is nourished and we come to experience the joy of the endless life.

3. I find much in general literature which shows that the hope of heaven is a deep human instinct as well as a Christian doctrine; but I regard St. Paul as the great expositor of this belief. Christian art and literature have furnished many beautiful and inspiring interpretations of the blessed truth that death is but a return to the Father's house.

As a personal confession I must say that "Lead kindly light," by Newman and "Now the laborer's task is done," by Ellerton are as full of comfort as any words that I know. They sound the notes of trust in life, and of triumph in death. SAMUEL T. DUTTON.

Teachers' College Columbia University.

1. I cannot define exactly the basis of my hope of immortality and reunion with lost loved ones. The Bible encourages, if it does not directly teach this. Life would seem a tremendous waste of training, and what is worse, of love, if death ends all. We have not adequate opportunity here for the highest development of love.

2. The great source of comfort is simple, specific prayer—remembering Christ's own promises. Next is the presence of some rare soul who knows how "to be the cup of strength." One such during his life of ninety years, gave this ministry to me and many. The metrical psalm, "O God, our help," etc., has greatly strengthened me.

3. After the Bible the Christian poets help most. Tennyson's Introduction to *In Memoriam* and some passages from Browning and Whittier have been especially uplifting. I get much from sermons, also from biographies of the good and great. A.

1. My assurance of immortality is interwoven with my thought of God as a loving Father. If an earthly parent clings to his child more closely than to his own life, it is unthinkable that the Heavenly Father, with almighty power, should suffer a child made in his image to go out into nothingness. "Every man is a hope of God," a hope only struggling toward realization here. Must he not give opportunity for the responding love, the completed character that need eternity for their development?

2. A sense of God's infolding love that takes away all loneliness and longing. Certainly that the unseen life, real, near, draws nearer every day. Work, filling the days, in which I may be fellow-worker with God and those gone out of sight.

3. Some cantos of *In Memoriam*, certain poems of Browning and a few hymns, especially "God of the living, in whose eyes." To re-read Clarke's *Outlines of Christian Theology* always comforts. L.

1. His promises are sure. Did he not say, "I go to prepare a place for you," "Because I live, ye shall live also"? These promises are for all who love him; therefore I expect to meet my loved ones in my "Father's house," for they have loved him.

2. There is matchless comfort in prayer to him who was "acquainted with grief," and in the study of his Word, and much in the sympathy of friends.

3. Help is found in Sir Edwin Arnold's *After Death* (from *Pearls of the Faith*), Tennyson's *In Memoriam*, Helen Hunt Jackson's *Best*, Charles Wagner's *Gates of Death* (from the *Better Way*) and in the writings of others whose teaching is summed up in Henry van Dyke's *Sleep Song*:

Life is in tune with harmony so deep  
That when the notes are loudest  
Thou still canst lay thee down in peace and sleep,  
For God will not forget.

MAUDE RUSSELL KNIGHT.  
Brighton, Mass.

My hope of eternal life is derived from three sources: the Scriptures, reason, and the witness of the Spirit. Eternal life is a condition, a state, which finds expression in the Spirit-illuminated soul. "The kingdom of God is within you."

*The Scriptures:* "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." To know God, to know Jesus Christ with that spiritual knowledge which becomes a living principle in transforming our lives, and bringing us into kinship with Christ in thought, word and deed, is eternal life, linking us to God with cords of love which cannot be broken. Other pertinent passages are: Rom. 6: 23; 8: 11, 16; John 14: 19.

*Reason:* He that believeth on the Son hath eternal life. I believe, therefore I have eternal life. Death is only an incident in the unending life of the spirit. We simply move out of our temporary home into a new and far better one; "a house not made with hands, eternal, in the heavens." Shall we recognize our dear ones gone before? "He was known of them in the breaking of the bread."

*The witness of the Spirit:* The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.

Helpful and comforting literature. Out of a multitude of publications, I mention a few: *Yesterday, To-Day and Forever*, by Bicker-

steth; *Friends of the Master*, by the Right Rev. Arthur F. Winnington Ingram, Bishop of London; *Moments on the Mount*, by George Matheson; *Companions of the Sorrowful Way*, by Ian Maclaren; *St. Paul*, by Frederic W. Myers, and a little folio entitled *Consolation*, published by Carter.

Norwich, Ct. W. R. BURNHAM.

1. Aside from Christ's promise I believe in immortality because it seems incredible that a loving, conscious, faith-filled spirit should be with us one hour, and the next be blotted out of existence.

2. It is a comfort to feel that the absence from our beloved dead may be more apparent than real, since they are with the Lord and he is with us.

3. Next to the Bible the inspired hymns and poems of the Church are a comfort in sorrow, bringing songs in the night.

Hingham Center. E. C. P.

1. With me the immortal hope began in the first years of childhood. The conversation I heard in the home, funeral sermons, hymns of heaven that my godly mother sang about her work in the farmhouse, gave me a firm belief in things not seen, eternal.

Reading the Bible for myself I accepted as facts its intimations of immortality. To me the words of Jesus regarding everlasting life seemed absolutely true. In later years musing upon the sorrows of this life, its inequalities, its mysteries, hope has deepened into a strong conviction that in a future life God will perfect a square deal with us all.

2. Human friendships and the promises of God.

3. The records of faith in action rather than of faith in meditation. Lives of God's heroes, ancient and modern, tell of sorrows far greater than mine, and bid me play the man. With such effort comfort comes.

Lakeville, Ct. THOMAS L. NORTON.

1. Subjective immortality seems to me a self-evident proposition—its opposite unthinkable.

2. Unshaken faith in the presence and power of God.

3. The witness of countless men and women who have seen unspeakable things. D.

The belief that death is but an event in life has been a vital part of my existence since early childhood. I am passing through my first bereavement. The fifth of my eight children died a year ago. There were nine of us left and we faced it together. We seemed at first to be borne up on waves of love and sympathy—our friends were all so kind. We indulged in the tender memories of seventeen wonderful years but fought against selfish grief. We still speak of her as one of the family—never as one of the dead.

The loneliness and heartache persist but is helped by work, books, flowers and by imagination, perfectly fearless and unhampered.

If what we fancy about her is untrue, something infinitely better is true instead.

The only secular book on the subject which I recommend is *Daisy Dryden* (a biography), published by Rev. F. E. Higgins, 170 Albany Street, Toronto, Ont.

EDITH PAINE BENEDICT.

*South Abington, Mass.*

The Hope of Immortality cannot have any basis, in my judgment, except upon the acceptance of revealed religion. The hope which I entertain of life hereafter for myself, as well as association with those "loved long since and lost awhile," is based entirely upon the words of our Lord and Saviour and reiterated in the teachings of the Gospel writers. Of course, if once the validity of our Lord's teaching is called in question there is absolutely no assurance upon which the Christian may confidently base hope of the future life. Speaking as a layman and one without any theological training, it has been significant to me that those who are calling in question the authority of Scripture become at once vague and uncertain in their views on immortality.

A source of great comfort to me in sorrow has been the consciousness that the unseen world is not so far distant and that those who for a time are beyond our sight are none the less interested in the work to which they have been devoted during their earthly career, for which I believe their ministry is continued into one of intercession for its continuance. The teaching of Scripture is very clear that those who have entered the other world are engaged in service, although we are not told what that service is, and I cannot but feel that the duties of our earthly ministry are but a schooling for service upon similar lines and that there is the same diversity of occupations calling forth diversity of trained gifts.

As intimated before, I have not found anything helpful in times of bereavement that is not based upon the Scripture itself and, therefore, I am personally inclined to go direct to the Scripture in time of need.

WILLIAM R. MOODY.

*East Northfield, Mass.*

1. My hope of immortality is based upon the sure words of promise for fulfillment of which all the power of heaven is pledged. The doctrine of reunion is intuitive, in all ages having been in some form the universal hope, proof lying in man's spirit, which death cannot touch. God set his seal upon family life. It is contrary to our knowledge of him to establish such love to die almost with its beginning. Unless I be I, the same in memory, affections, etc., it would be impossible to judge me. Having these, reunion is probable.

2. God's will is always *good will*. The Father sees what is best for me. In that I rest. Sorrow is only for those left behind. Heaven is infinitely better, safer, happier than earth. I make my thought linger upon the unspeakable joy.

3. To think it out has done more for me than any secular literature. There is a sense in which every bereaved soul must fight its battle alone. No literature can help until back and forth upon the heart's arena the awful battle has raged; and at last God's peace has come to heal.

FLORENCE CROSBY PARSONS.

*Pasadena, Cal.*

On the Master's own words: "He that believeth on me hath everlasting life"; "I give unto them eternal life"; "He that believeth on me shall never die," and "As many as received him, to them gave he power to become the sons of God." A son of God must be immortal.

That which God hath made the dearest thing of earth must continue in his heaven.

What to thee is shadow, to him is day.  
And the end he knoweth,  
And not on a blind and aimless way  
The spirit goeth.

The steps of Faith  
Fall on the seeming void, and find  
The Rock beneath—

Poems or hymns of devout minds of whatever sect or creed who turn to God and Christ for help and comfort. G.

1. A substance strained almost to the breaking reveals of what fiber it is. Love wrenched by the chasm of the grave discloses its divine nature, we perceive it to be eternal. When nor where we know not, but feel that the bond still holding fast shall one day draw again together the apparently severed.

2. When crushing sorrow comes is it not our experience of God and our habit of trust and obedience that help most? The Christian instinctively says: "Our help in ages past, our hope for years to come! He is our Father, we can—we must trust him!"

3. Though the seas of thought contain nothing absolutely new they are forever awash, casting up fresh waves. Out of present-day expression wherever ever-living truths are finding fresh utterance have come to me the most helpful summons to higher planes of spiritual perception and uplifts toward faith.

ANGELINA TUTTLE.

The higher man's intellectual and spiritual development the more necessary does immortality appear for ultimate perfection. Annihilation seems to me utterly unlike God's dealings in every other sphere of development. I also base my hope of immortality on Jesus' profoundly significant words, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." I trust the power of love, human and divine, to reunite me with my friends.

I find comfort in God's silent help through nature, in a routine of daily work and service, and in recalling God's help given to me and others in former affliction.

I think Dr. Lyman Abbott's, *The Other Room*, the sanest and most spiritual book of comfort in time of bereavement. Its teachings are in accord with Scripture, reason and the highest conceptions of spiritual life.

ELLEN HAMLIN BUTLER.

*Santa Barbara, Cal.*

I find that I cannot analyze the effect of bereavement upon me, nor assign to any specific cause the belief in immortality which is yet strong within me. I study my doubts but not my beliefs; the latter are beyond reason. I can therefore answer the questions put me only by remembering back to my first sorrow and stating as plainly as may be what happened to me then.

It was as if my life was suddenly arrested in its eager course, and all the crowded world swept clear of everything but God. I hardly dared to speak or move, so great was the awe upon me. I did not read, I did not pray. Why read, when all knowledge was mine? Why pray, when God was the essence of my every thought? It would have been astounding, if I could have taken heed of the fact, how all the things which yesterday had seemed to matter vitally, today had vanished and were gone. God—that was all. It did not seem that my friend was gone from me, only that we had been swept out together into infinite spaces of greater life, away from the boundaries and the limits, the piece-meal performance of this earth. If death made any difference at all it was in the interests of life. "Be still and know that I am God"—that was the one command upon me.

It all happened long ago. I am living again an eager life in a crowded world, busy among my fellows. But to one disputation I never stop to lend an ear, Is the soul immortal? That question was answered for me once, in terms transcending logic, and henceforth I know.

If we are but true to our own few great experiences, grandly plain and simple, we do know everything. Let us not be afraid.

H. Z. H.

Reared to accept the orthodox beliefs, I had the happiness to come early under the teaching and inspiration of Henry Ward Beecher; thus I was enabled to profit by the new and growing light shed by science upon the divine methods of creation and maintenance, upon God's dealings with man in history and in modern life, upon the truths enshrined in the ancient sacred Scriptures, and generally upon both the divine and human nature, in such a way as to retain belief in the most fundamental and precious elements—the life and teachings of Jesus being the test of all our other "Scriptures," whether Hebrew or Christian. Man as a spirit (rather than "having a soul"), the child of an indubitable God revealed as Father of an infinite mercy and tenderness, seems to me to necessitate the continuous life—after dropping the temporary body—to be redeemed into the likeness of the holy One.

The writings of Beecher and of Amory H. Bradford have helped me more than any others, both in belief and in life.

*Brooklyn, N. Y.*

J. R. H.

1. On the analogies of nature to revealed religion, and the leaping of my heart Godward when I behold the miracle of spring. On the failure of every other key to unlock life's mysteries of sorrow, suffering and sin. On my own conviction that this little arc of life fits into the mighty circle of eternity. On the intuitive belief of the noblest of the race in all ages. On the historic facts of the transfiguration, the resurrection and the ascension of Jesus Christ. On the apocalypse of John, on the logic of Paul, on the authority of Christ: life and immortality brought to light through the gospel.

2. The word of God, believing prayer and the "communion of saints."

3. Hymns of the ages; writings of Fénelon, a Kempis, Madame Guyon, Hannah Smith, Henry Drummond; Poetry of Shakespeare, Tennyson and the Brownings. E. G. I.

Such words of Jesus as: "God is not the God of the dead but of the living"; "Because I live ye shall live also"; "Whosoever liveth and believeth on me shall never die," have tenfold the weight with me that they had when I was twenty-five years old. Is it not because the years continually reveal the power of Jesus Christ in this present world, so that one is compelled to see he must be living?

If I were a skeptic on the subject of immortality, my reason would have to be convinced by the many cases of sudden departure in the full possession of mental power. When such a man as my father, alive to everything around him, aglow with fatherly affection, on a ten-minutes summons is forever separated from the surroundings of earth, my mind absolutely refused to believe that he has ceased to think and love. When a physician wrote regarding the death of that glorious martyr, Dr. Eleanor Chesnut, in South China, "It is horrible that such intelligence can be snuffed out by barbarians," my mind revolted at the suggestion. Is such unselfish thoughtfulness as she showed when, in the face of immediate death, with her trained hand she bound up a boy's wounds—is that intelligence to be "snuffed out?" I could not believe it if I tried. E. C. P.

1. The general basis of my confidence in immortality is the feeling that our Heavenly Father, having made man "in his own image" and "but little lower than God," a sharer of divinity, must have meant him for something better than the life that now is—often so short, hampered and incomplete. I believe also that Jesus undoubtedly meant to have his followers understand that they are to live with him hereafter.

2. Numerous promises and consoling passages in the Bible justifying the thought that loss and suffering and death are but passing incidents in a life that leads to the eternal presence of a God who is love—a presence in

which there is fullness of joy. Nature, too, is full of subtle consolation for one who loves her.

3. The poets who, like Tennyson and Browning, have seen great visions; and some of the hymns that are especially rich in faith.

Newtonville, Mass.

H. R. G.

The individual assurance is mightiest and ever possible. I see persons who have overcome and could not but for "this inward feeling of the glorious end." Ordinary service and sacrifice bring life, and in their extremity completeness and satisfaction. The present brings achievement, yet not of itself. These deeds return to the future and this inward life is in harmony, sealing what we have heard and what we have seen. The Book tells of it. From the experience of sorrow and bereavement rises better life, and love. This divine order does not mean separation and cannot where the going was to show the way. I draw inspiration from the simple, honest living of those about me.

Utah.

M.

1. Any faith in the Bible compels such belief. Men of all ages who have walked most perfectly "open doored" to God, have believed in immortality. Only decadent epochs doubt. At my own highest moments *I know* myself immortal. God does not mock, giving a will o'-the-wisp hope to betray us to effort. The striving, the slow, painful soul training, which if not the precious gift of God is the cruel torture of a fiend; and the incompleteness of life, prophesy another existence, else life has no meaning and religion is a sand rope.

2. I rest on God's wisdom in this as in every trouble.

3. The poets, especially Browning and Tennyson.

Yankton, S. D.

A. M. J.

1. My hope of immortality and of reunion with those who have been removed by death is based on three facts: (1) The New Testament teachings, particularly the story of the resurrection of Christ. (2) The feeling that the beautiful lives which I have known cannot be extinguished by the mere accident of death. (3) The craving for immortality of my own heart which amounts almost to assurance that this life is not all. Such an experience must be taken into consideration as part of a scientific proof.

2. The suggestions given above are the greatest sources of comfort in the presence of sorrow.

3. Tennyson's In Memoriam. W. E. M.

I have the deep conviction that "Thus saith the Lord" and "These words spake Jesus" are not to be questioned; the promises, "Because I live ye shall" and "Where I am ye may be" are therefore a part of my creed. If those whom I loved and who loved God, have had these promises fulfilled, surely if I go to the Father, I may expect to meet there those already with him.

"I know him whom I have believed" as such a loving personal friend that I believe his way for me, though unexplained, is best. Following the direction, "Be still, and know that I am God" is sometimes when faltering, the only way back to faith.

More than books, little unexpected bits of wisdom, sentences, paragraphs or a little poem have comforted me. Among many books of daily reminders, two especially are dear, *Helps by the Way* and *A Daily Message to Christian Endeavorers*, and in one or the other I can usually find the day's message. For today I read, "Gather us in then, we pray thee, an a' we lave, no a bairn missin', and may we sit doon forever in our ain Father's house. Amen."

1. I base my hope of immortality and of reunion with those who have been removed from me by death, upon him who brought life and immortality to light, and upon him alone. Believing him I can see in nature, in logic, in the history of religions, in philosophy, in occult phenomena of whatever name, many apparent hints, suggestions, and prophecies, many seeming analogies, confirmations, and proofs of immortality; but without him they all fall short. The chain of reasoning may be complete, every line of argument may point to one conclusion, but without the Christ of God they form but a hubless wheel; without him they bound and converge upon The Void. A man without faith in Christ seems to me to have *nothing* upon which to base his hope of a life to come.

2. This being so, the specific sources of my comfort in the presence of sorrow and bereavement are, primarily, the words of the Master. I find help also in the wondrous beauty of the world, in the abounding life of nature, in the calm persistence of natural law, for to me everything whispers, speaks or sings forever of him who is their eternal Source and my Friend.

3. The most helpful literature other than the Bible, I have found to be *A Little Pilgrim in the Unseen*, by Mrs. Oliphant. That book makes the other world a reality because it presents it as the logical continuation and natural blossoming of the spiritual life we know here. After re-reading that book I walk about for days in the glow of a happy consciousness that I am a son of the Great King; an immortal spirit here and now.

HENRY TURNER BAILEY.  
North Scituate, Mass.

### Tri-Unity at Baltimore

BY GEORGE PERRY MORRIS

To one visitor at the annual session of the Maryland Conference of the Methodist Protestant Church, just held in Baltimore, Md., the most interesting of many interesting sessions was the one when the action of the conference at Dayton, O., last February, was reported upon.

It is an open secret that Rev. Dr. T. H. Lewis, the head of the delegation sent to Dayton from this largest, most conservative and most influential of the conferences of the Methodist Protestant Church, was not favorable to the movement for federation of the three denominations, and went prepared to restrain the Methodist Protestant Church from further drift in that direction. It was he, therefore, who forced the issue of organic union, not dreaming it would prove acceptable though personally favoring it rather than federation. The response to his challenge was its acceptance, and his conversion and with him those in the denomination whom he leads in a markedly successful way. Upon him and his Methodist Protestant associates at Dayton fell the spell of the meeting with its conscious leading of a Power other than human, and in consequence Saul became Paul as it were.

Acting upon advice agreeing with his own instinct, soon after the Dayton conference, Dr. Lewis reported to the Church at large, in the columns of the *Methodist Protestant*, why, and how the result had been gained at Dayton, and from the time of the publication of that report sentiment favorable to union has waxed steadily in the conservative Maryland conference.

When Dr. Lewis read this report, last week Friday afternoon, the church was packed. Impressive silence reigned, save when, at intervals, loud "Amen's" were heard, noticeably when he finished reading the Creed, for the making of which we owe so much to President Mackenzie of Hartford Seminary—a debt which Dr. Lewis gracefully acknowledged publicly.

Following the impressive close of the report

these resolutions were passed immediately and unanimously, being introduced by a former stout opponent of any affiliation between the three bodies, and seconded by the leading layman of the conference, Hon. J. W. Fering, M. D. They read:

We are delighted to be informed concerning the broad and blessed spirit of fellowship and fraternity which was largely manifested throughout the session of this large gathering of representative men. The harmony of action, the readiness of agreement and manifest desire to gather together the membership of these respective denominations into one great ecclesiastical organization under the gracious direction of the spirit of God, have most profoundly impressed us.

While we do not feel at this time called upon to vote on the question of organic union, because of the incompleteness of the basis of union, still in the hands of duly appointed committees, yet we do hereby express our profound conviction that the spirit of God moved mightily upon the minds and hearts of this great gathering of ministers of his truth, and, free from the blindness of prejudice or the unwise of enthusiasm not born of knowledge, we submit ourselves to the unerring influence of the Spirit of Truth, earnestly desiring in this most important matter to do what he may want us to do.

Earlier in the session a *Congregationalist* editor and six United Brethren clergymen had been cordially welcomed by the conference, and it was opportune that response to Dr. Lewis's report, on behalf of Congregationalism, should have been given by Rev. Oliver Huckle of the Associate Congregational Church, Baltimore, now moderator of both the Washington Conference and the New Jersey, Virginia and Maryland Association, who not only indorsed the movement up to date, but predicted that the three uniting bodies by their proposed creed and polity would serve as the nucleus for a much larger grouping. Three sects more alike in history and polity could have been found, but not three sects more prepared by God's spirit to lead the host of a divided Christendom back to unity. Especially commendable in Mr. Huckle's opinion is the proposed plan since it permits of retention of individuality of operation by the several factors. Each may contribute and each gain; each be true to an historic past, and yet all be suffused with a common light and ideal. Mr. Huckle was elected an honorary member of the conference.

This action of the Maryland conference, conservative as it is, presages practically unanimous acquiescence at the General Conference, which alone has any legal power in the matter at this stage. Later the annual conferences will have to act on an overture sent down from the General Conference. Had not the Dayton conference been Spirit led and had it resulted other than it did, a division in Methodist Protestantism might have come. Now it will be in all probability a united constituent in a United Church.

### Some Notable Hartford Organists

Mr. N. H. Allen, after more than twenty years' service as organist at Center Church, Hartford, has resigned. His specialty has been the quintet choir, for which he has arranged more than four hundred pieces of music and has written about one hundred original compositions. He has trained more than a hundred organ pupils and himself played at the Pan-American (Buffalo) and St. Louis Expositions. He now goes to Piedmont Church, Worcester, Mass.

His successor is John S. Camp, for twenty-five years organist at Park Church, Hartford, where he came in 1881, after studying with such masters as Dudley Buck, Shelley and Dvorak. Mr. Camp is a man of broad culture, a graduate of Wesleyan in 1878, and is a lecturer of ability on the theory and practice of music. Among the best known of his compositions are: The Forty-sixth Psalm, The Prince of Peace and The Song of the Wind. With all he is an eminently successful business man, being president and treasurer of a large manufacturing company.

R.

## A Living Hope

An Easter Sermon by Rev. Harry P. Dewey, D. D., Pastor Church of the Pilgrims, Brooklyn, N. Y.

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.—*1 Peter: 1-3.*

Evidently the apostle is under pressure of strong feeling. Immediately after saluting his readers he vaults to the main purport of his letter with a shout of praise, a triumphant hallelujah. It is interesting to see how each of the writers of the New Testament epistles, while doctrinally in substantial accord with the others, emphasizes a particular phase of the glad tidings. The writer to the Hebrews is caught by the idea of the gospel as a new covenant; James sees it as a commanding law of liberty; John's great comprehensive watchword is love; Paul is first of all the apostle of faith; and Peter's dominant note is hope. It is fitting that we should select our text from the apostle of expectancy, on this day when our devout fancy is constrained to prospect upon the better country invisible.

### THE TRANSFORMATION IN PETER HIMSELF

We cannot doubt that Peter is genuine in his outburst of enthusiasm. If any one at the close of the fateful Friday was in the bonds of dejection, it was he. For him, so lately unmanned by a sneer, the light had utterly failed, and his night of sorrow was the denser because of bitter self-reproach. On the third day his misery was arrested by the marvelous report brought by the women, but with hesitant feet he went to the sepulcher, and he was amazed and unconvinced as he saw the linen clothes lying and the napkin wrapped together in a place by itself. A little later, when the Master sought him out, his gloom was suddenly and completely dispelled, for the light of the day-spring from on high, with healing in its wings, flooded his remorseful and despairing soul. Is it any wonder that the recollection of that signal hour, pledge and prophecy, as he has deemed it to be, of another meeting with Christ in the future world, should be a lasting power in his life, and that when he sends a message to discouraged Christians he should seek at the outset to charge them with the dynamic of his own mighty expectation?

### THE INFLUENCE OF THE EASTER FESTIVAL

The echo of his exuberant confidence is in our hearts today. However little the theme of immortality may have occupied our minds at other times, however superficial may have been the motive impelling us to the sanctuary, now that we are in the house of God there is but one subject that can engage us. It is irresistibly forced upon the preacher; it trembles in the accents of the music, whose strains are symbol and witness of celestial harmonies; it is declared in the mute loveliness of the flowers; the very memorials around us, whatever their usual significance, embody it as their chiefest meaning; and the deeper aspirations and yearnings of our hearts are awakened involuntarily in response to this glad evangel which heralds the eternal springtime of the soul. Nor do I see how thoughtful men and women, though they are not moved to resort to the place of prayer on this anniversary day, can fail to be seriously impressed by the intimations of this message, rung out in the tones of the bells, proclaimed in the incipient fringes of green upon the trees, in the return of birds from the Southland, in the genial air, yes, and announced by the very adornments of fashion, which pays a real, though perhaps undevout tribute to the season: this message that death has been conquered.

### DEATH THE GREAT LEVELER

For what is death? It is the common lot. We differ in privilege but here is the one fact

that brings us all to a level. Here is the cardinal proof of our essential democracy. A dying English queen may be willing to exchange her money, of which she has unlimited supply, for one drop of time, of which she has almost none; but the poorest beggar, though he have long years unspent to his credit, cannot enrich her. The impenitent thief may be a world-wide distance morally from the perfect one at his side, but saint and sinner are for the moment, at least, brought to an impartial equality in the mutual necessity of giving up the ghost.

Moreover, not only death is the common lot; it meets us with the manner and bearing of a common enemy. In and by itself it appears as a grim and awful foe. Let us not mistake its character and try to soften it down into a coveted sleep that follows the weary toil of the day, a beneficent conclusion ordained by nature. No sentimentalizing or philosophizing can rob it of its look of austerity. The Scriptures regard it as the sternest reality; they think of it as an intruder, a curse, an enemy, a thing that ought not to be, and imply that God is bending all his energy to eliminate it from his universe. In the consummate picture of redemption, night no more succeeds to day and death is forever destroyed. No, the natural heart cannot think of death as friendly or pleasant so long as it steals away our fairest and best, rides rough-shod over our dearest sanctities, frustrates our most cherished plans and hopes, and fills the world with lamentations and tears. Instinctively we dread the experience which without apology or ceremony abruptly ends our earthly pilgrimage. Not that we are always trembling before it, but that we are always willing that it should be postponed. Our natural prayer is that of the Jew: Let my days be long upon the earth! We may put the dread away from us in forced forgetfulness, by eating and drinking and being merry, or by yielding to base impulses until like soldiers in the battle we are willing to throw life away as one flings a stone into the river; but in sober moments it returns. We may be so oppressed by pain that we are quite ready to die, but death then is only hailed as an anodyne, the lesser of two evils one of which must be accepted.

### THE HOPE IN THE MIDST OF DREAD

Yet along with the dread there has always existed a hope that the experience might prove to be something other than it seems because of something beyond to which it leads. Colonel Ingersoll, of mistaken mind but of noble heart, remembering that his beloved brother, when he mistook the approach of death for the return of health, had whispered, "I am better now," exclaims, "Let us hope that this is true of all the countless dead," and continues with the pathetically beautiful assertion, expressive of the universal desire, "In the night of death hope sees a star, and listening love hears the rustle of a wing." Yet this hope, unilluminated by other than human reason, has never been brilliant enough to make men desire to pioneer the next world. Socrates argued for immortality with reasonings that have commanded the respect of succeeding thinkers, but before drinking the hemlock he said: "The hour of departure has arrived; we go our way, I to die, you to live. Which is better God only knows." Philosophy and science and un-Christian religions have never been able to persuade men that it would be worth while to exchange this life at its best for a life in a world unexplored by any one who has come back to report what was seen. Only one like a Paul can say, It is gain to die. The world has always been haunted by a dream of something beyond the grave, but Christianity alone has flooded the persistent hope with winsome light.

### JESUS AND DEATH

Paul declares that Jesus Christ must reign until he puts all enemies under his feet. There must be no contestant unconquered. The last and greatest enemy is death. Is Jesus a match for this antagonist? Here is the supreme test. He may teach us about God, show us how to be good, give us an entrancing picture of the future world, but if he cannot slay the august sentinel who stands guard over the entrance to the kingdom of the blessed, then he is not sufficient for our need. On Calvary the duel begins, and as the earth trembles and the sky darkens he seems to be in a losing fight. But lo, what appears to be defeat, as we look upon the limp form from which the spirit has fled, is only an indication that the Captain of our salvation has strongly grappled with his foe and has pushed the battle down into the very jaws of hell. Hours of silence and suspense, and then he who seems to have been overcome emerges, through the broken tomb, wearing scars which he never can lose, but crowned with victory; he leads captive the giant enemy and henceforth the vanquished will be the servant of the Victor.

Yes, the severe experience still remains, but its apparent hostility is only a disguise which its friendliness has assumed. Death still grasps us with mailed hand, but it imprisons us only for a moment, and then swings wide the gate that leads to the beatific home of the soul. As we think of this—of the terror on the one hand, of the great expectation on the other—do we not with Peter lift up the cry of gratitude that we are begotten, not merely unto a hope, but unto a living, life-giving hope, by the resurrection of Jesus Christ from the dead?

### A STIMULANT OF AMBITION

There are three attitudes we may assume as we think of the approaching heaven. We may be so interested in this world as to put the celestial future out of mind, saying to ourselves that it will be early enough to dwell upon that better land when we are nearing its borders. Again, we may think so much about the life to come as to minimize and neglect the life that now is. Or, still again, we may be engrossed in the affairs and pursuits of our present existence, but make it the more engaging by remembering that all we have and do and are bears a relation to the destiny beyond.

This living hope stimulates ambition. At the conclusion of his great argument for immortality Paul makes the practical injunction, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"; and then he goes on to employ the immortal confidence as a spur to a liberal collection. We are all workers, and the chiefest incentive to work is the hope of results, whether we are doing a problem in mathematics, painting a picture, building a house or making investments. A famous mountain climber may tell us that she ascends the Matterhorn not to reach the top but for the pleasure of climbing, yet we are sure that if she were obliged to descend without having reached the summit, she would be sorely disappointed.

It happens, however, that many of the quests of life are never realized. We pursue numberless phantoms, and after many reverses we are prone to settle down to the conviction that we have demonstrated our limitations, struck our measure, and done all that we are capable of doing. It is a critical moment, for then the disposition is to abandon hope. As life unfolds and nears the outer limits, we see our ideals far beyond us, and we are painfully conscious that we are not perfect and have not apprehended. What

shall be a tonic to the drooping spirit? What motive can there be for strenuous living if we have hope for this life only, if our goal is not a flying goal, passing the river of death and bidding us, as it advances, follow on undaunted?

A writer in the Old Testament, who says that there is no wisdom or work or knowledge in the grave, and that the dead have no reward there, declares that man's labor here amounts to little, and drones the dismal refrain, "Vanity of vanities, all is vanity!" The poet Horace, who anticipates little joy beyond this life, sighs, "Pale Death, with impartial foot, knocks at the hovels of the poor and the palaces of kings. O happy Sextius, the brief sum of life forbids us to commence anything far-reaching."

A writer in the New Testament declares that there is knowledge and work and reward in the unseen world of spirits, and in this belief he fights the good fight until the last, bids us all be diligent in business since no worthy effort is in vain and in due time we must reap if we faint not. Therefore, heap up riches if you can do so honorably and fraternally; they may take unto themselves wings at any moment, yet by your experience in winning and dispensing them you will lay up abiding treasures in heaven. Seek for knowledge; it may not earn you the position which you covet, but you will increase your mental capacity and fit yourself to graduate into the celestial university, where you will know as you are known. Seek out many inventions; plan and prospect; strive and dream until the last gun is fired, for all the while you will be building the foundation of an inheritance incorruptible and undefiled and that fadeth not away. The traveler in the desert, wearied and famished, sees a delectable island over the waste of sand. The vision recedes and dissolves as he presses on toward it; but it is not altogether a delusion, for somewhere there is a real island of which that scene in the mirage is a reflection.

#### A STEADYING INFLUENCE

Again, this living hope helps us to resist adverse influences. There is a beautiful similitude in the epistle to the Hebrews. It is the picture of life as a ship upon a perilous sea subjected to the drift of tides and the sweep of tempests but held by an anchor, which, by a blending of figures, is conceived of as reaching into the heavenly sanctuary—"which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There are many situations in which we are tested by opposing forces. One of them is entered as we engage in our daily affairs. However much we may delight in our work for its own sake, however rewarding it may be, it often becomes irksome, is fraught with annoyances, embarrassments; its responsibilities become broader than our shoulders; and sometimes weary of its actions, we are disheartened, question whether the gain is worth the struggle, and are almost inclined to surrender the task. Then the light of the heavenly vision falls athwart our languor and discontent, presaging a time when work shall be done with a freer hand and be sweetly intermingled with rest, when increasing capacity shall be answered by ever-enlarging opportunity, when all the cost of labor shall receive adequate compensation; and this hope calms and steadies us, becomes a veritable anchor of the soul against the hostile pressure of the tide and the fierce onset of the storm.

#### COMFORT IN BEREAVEMENT

Another crucial situation is found in that experience which this day so irresistibly suggests to many of us—the experience of sorrow. Easter is a day of sad and tender memory. The losses to the affections are recounted; wounds of grief, though long since healed, throb again with pain; the vacant chairs and the portraits of vanished ones constrain a wistful look from the eye. It is a day, how-

ever, when despite the mournful contrasts, we are persuaded that treasures of the heart once really possessed can never be entirely forfeited; and there are many who fervently say with Tennyson:

'Tis better to have loved and lost,  
Than never to have loved at all;

and there are some, perhaps, who are even willing to assent to the suggestion of Leigh Hunt that the mother who loses a baby enjoys a privilege denied the mother who sees her little one grow to manhood's stature, in that she can always keep in her mind the clear and beautiful image of her beloved as a child. The mood excited by Easter helps us to interpret in its profounder spiritual meaning that word of Paul to Philemon: "Perhaps he therefore departed for a season that thou shouldest receive him forever."

But if Easter prompts us to linger over the sacred and radiant past, it does not fulfill its beneficent service if it does not also fix our gaze upon the future. It awakens memory, but it would give buoyant wings to hope. It bids us take the magical word reunion and spell it out in golden letters. It urges us to dream of friendships recovered and deepened in the family, the home, the household of God. It declares that the losses, the troubles, the hardships, if we endure them bravely, are to be abundantly compensated and are themselves the instruments by means of which the heavenly benefactions are to be obtained. We are to have white robes, but they are to gain their purity through the washings of the earthly tribulations; we are to have a far more exceeding and eternal weight of glory, but it is to be wrought out by the light affliction of the present moment; we are to sing a new song, but the harmonies and melodies are to be learned in the stern redemptive school of this world.

#### A MORAL INCENTIVE

Again, this living hope is a moral incentive. He that hath this hope purifieth himself. It is impossible really to entertain a great expectation and not be somewhat transformed into the likeness of that to which it looks forward. If the ambition is for gold, the soul will come to wear a metallic luster. If it is to render service to the world, the spirit of gentleness and compassion and love will be manifested in the life. If we are looking up into heaven the light of the infinite and glorious sky will fall upon us, and more and more, though all unconsciously, we shall disclose in ourselves the reflection of the heavenly.

What then is heaven? Only general outlines are afforded, but one feature is very much emphasized. Heaven is a moral heaven; nothing can enter into it which defileth or worketh abomination or maketh a lie. Therefore he that hath this hope will purify himself. If we are to meet our friends there, we shall wish to be preparing for the reunion by making affection pure and devoted while we keep company with them here. If there we are to know as we are known, we shall here wish to be ridding our conduct and life of everything that cannot bear the light of day, to be cultivating a transparent goodness. If there we are to work and serve, we shall here wish to be almoners of good to our fellows and to be finding that godliness which is gain.

Heaven is not only moral; it is Christian. In it there is absolutely nothing that does not bear the Christian mark. Whether we have imitated Christ's spirit is the test by which our entrance there is to be determined. He that hath this hope will purify himself.

#### FACE TO FACE WITH CHRIST

Once more, the moral and Christian heaven is the abode of Christ. The light of it is the light from the Lamb; we are to see his face; we are to be with him—"I go to prepare a place for you, that where I am ye may be also." We are to see him as he is. Is there any one we so much desire to see? This Christ whom we have read about and heard

about all our days, whose character is the marvel of history, fascinating while it baffles us, who is the most dominant moral force in the world at the present time, who is more to us, though we but half appreciate his service, than all other personal influences combined, into whose name we are baptized, by the seal of whose love we plight our troth at the altar, who entwines himself with all that is best and holiest in our experience—surely we are anxious to see him, to know him, to understand him, and to have his fullest blessing. Are we weaving the wedding garment that we may be fitly clad when we stand before him? Society with him means like-mindedness with him. Verily he that hath this hope set on him purifieth himself even as he is pure. Heaven is very near, nearer than we know, and entering heaven means being in the presence of Christ.

Bunyan relates that Christian pushed his feet into the dark rolling waters of the river of death, and, beginning to sink, cried out in fear. Then Hopeful, at his side, said, "Be of good cheer, my brother; I feel the bottom, and it is good." Still Christian was not delivered from his trepidation, and again Hopeful called, "Be of good cheer, Jesus Christ maketh thee whole." Then Christian's eyes were opened and he exclaimed, "Oh! I see him again; and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.'" This is the meaning of Easter: that Christ is the light of this world and that all the most coveted boons of the next world are contingent upon our fellowship with him. There is nothing to be hoped for there which is not in some way associated with him; and as we make the transit through the stream that divides the Here from the Hereafter, it must be the consciousness that he is at our side that shall sustain and comfort us.

All the arguments for immortality have their chiefest and final warrant in him who said, "If it were not so, I would have told you." Then let us raise our song with jubilant confidence, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

#### Judge Baldwin at Andover Seminary

The Southworth Lectures—six in number—which closed last week in Andover Seminary, given by Judge Simeon E. Baldwin, law professor in Yale University, proved an interesting and suggestive course to citizens and neighboring ministers as well as to students. The general subject was, The Relation of Law to Clerical Rights and Duties, and was full of most helpful counsel on such practical points as ecclesiastical societies, church property, the Bible in schools, the care of trust funds, the solemnization of marriages and drawing of wills, the rights of pew-holders and what constitutes slander and libel. The lectures were enlivened by questions and answers, and strongly urged upon ministers the duty and wisdom of unvarying and loyal regard for the law of the land, so long as it remains the law.

#### Christian News from Everywhere

The London Missionary Society is to send a deputation consisting of the foreign secretary, a minister and a layman to look after its missions in India. This is following the example of the American Board in 1901.

Cambridge, Eng., is to have a summer school of theology, July 9-20, to be held at Westminster College under Presbyterian auspices. Among the lecturers are Prof. W. M. Ramsay of Aberdeen, Rev. John Kelman of Edinburgh and Rev. C. Anderson Scott of London.

## Easter

BY MARGARET E. SANGSTER

*In the innermost circle of heaven,  
Close to the great white throne,  
In the hush of the heart of thunders  
Where sitteth Jehovah alone,  
The chief of the sons of the morning,  
The mightiest angel of all,  
Heard from the far earth-borders  
The sound of a clarion call.*

*Straight through the hosts of the seraphs,  
Leaning on harps of flame,  
Swift with the speed of the sunrise,  
To the sorrowful earth he came;  
To the earth that was rent with the anguish  
And the stress of her bitter loss,  
When the face of the day was hidden  
In the darkness of the Cross.*

*In the flush of the early dawning,  
He rolled the stone away,  
The stone that had made a prison  
Of the tomb where the Saviour lay;  
And through the open portal,  
Victorious in the strife,  
With death forever vanquished,  
Stepped forth the Lord of life.*

*The hand the nails had riven  
Held the keys of death and hell;  
Henceforward all the ransomed  
In the house of life shall dwell,  
In the home of all the kindred,  
On the heights beyond the stars,  
In the place of many mansions,  
Where Life the door unbars.*

*When they brought their balm and spices,  
Their eyes with weeping dim,  
The faithful band of mourners  
Beheld no trace of Him,  
Save but the robes discarded,  
The grave-clothes and the bed,  
And the waiting angel told them,  
"He is risen as He said."*

*Then in the garden pathway,  
Amid the lilies tall,  
Turned Mary Magdalene  
And saw Him, first of all;  
And then to his disciples,  
Afrighted there and pale,  
Like the accolade of heaven,  
Came the Master's glad, "All hail."*

*And this is the meaning of Easter.  
The meaning for you and me,  
That one are earth and heaven  
In the tenderest ministry.  
It was our Christ triumphant  
Who left the tomb that day,  
And from all our tombs His angel  
Shall roll the stone away.*

## Re-enter the Syrian Guest

A Talk with Faduel Moghabghab

[Readers of *The Song of Our Syrian Guest* in all parts of the world seem never to tire of asking whether the author really had such a guest. The preface answers the question affirmatively; but one of the curious facts about the little book is that readers persist in thinking that this may be only a touch of the writer's art. Admitting the use of the story-teller's license, and the introduction of matter derived from various sources, Mr. Knight has maintained that his household did have a real guest some years ago whose talk is woven into the story. Boston churches are now listening to a pleasant Syrian whom Mr. Knight identifies as the real Faduel Moghabghab. The following article is compiled from conversation with him and from notes prepared by him.—EDITORS.]

Some years ago I started lecturing in the United States about different subjects of Palestine; but what most interested me and my audiences was the subject of the shepherd's life. I have witnessed the falling of many tears and the brightening of many souls through the words of the Shepherd Psalm.

As boy and youth I lived on the side of Mt. Lebanon in my father's house with the shepherd country all around. Dr. Thomson who wrote *The Land* and *The Book* lived for a time in our home and learned many things put in his book about shepherds and the life of my people from my father and my elder brothers. I have often heard them tell of him. One of my brothers was sometimes called Thomson though his name was Ayoub.

And now another man has written of the things so well known to us about our shepherd life, and I thank God that Mr. Knight has placed in a book some things from my address and the sweet chatting we had together about the Twenty-third Psalm when I was entertained in his house some years ago. For this book has traveled a great deal more than I could myself and has touched hearts far away from my reach. I have met missionaries from Japan and other foreign countries who told me what the book has done to many souls.

When I came to Boston the other day and heard how this book has traveled through so many thousand copies and has been translated so far off as India and in different cities has been put into raised letters for the blind and so on, I bowed down on my knees in humbleness and thanked the Lord for his power in using us.

I was also most surprised when my friend told me that numbers of letters have come to him from people who inquired whether there was indeed a man by the name of Faduel Moghabghab and whether he really had him for a guest. I have had some experiences myself in respect to this doubt of the people; some have been both amusing and embarrassing. Would you hear one of these? This one happened to me in Atlantic City.

Two elderly Christian sisters were promenading the board walk with some of their friends in a pleasant, clear day, talking of past experiences. One of these ladies brought to memory the death of their sister some months before. "O," said she, "I remember well her last moments, how she called us around her bed to read to her once more from a book called, *The Song of Our Syrian Guest*. She passed from earth repeating, 'The Lord is my Shepherd.'" While they were plunged in such conversation a big sign attracted their notice with its unusual, long name. "Now whoever will be able to read such a name as that?" said one of the friends. Then she went to spelling it out, "M-o-g-h-a-b-g-h-a-b."

"Why, sister," said one of the two elderly women, "this name looks to me the same as the name in the book we were speaking about!" They entered the store. Through a cousin of mine who was there I came to know them the next day. They made up their minds to have me address a company of their friends. They worked hard from hotel to hotel to gather an audience. When, at the appointed time, I came in to give the address, judge of my embarrassment when one of the two sisters approached me privately and asked me this question: "Are you really Faduel Moghab-

ghab, the man mentioned in the book? Please do not deceive us."

I said, "Yes, madam; but what made you ask this question?" She answered, "The guests of the hotels are whispering a rumor around and doubting whether you are really the man or not."

The situation can be imagined when I further learned that they had invited a certain judge to preside and introduce me and the judge had reached such a state of mind that he had declined to do this, saying, "How do I know that this is the real man and not a pretender?"

Then I sent for two diplomas which were in my room. These I placed before them containing my name. Then I said, "As there is no one to introduce me, perhaps for fear to pronounce my name, I myself now introduce to you the genuine Faduel Moghabghab." So the lecture was given and afterward many came to shake my hands and thank me.

Even my friend, Mr. Knight, confesses that he often asked himself, "Does this stranger know the shepherd life with his own eyes?" and he talked with other men of my country who had been shepherds and found two who knew of my family on Mt. Lebanon; and they told him things about the shepherd life like what I had said. Then he wrote the little book.

Well, all this makes me think again of life among the flocks. You know the words, "A stranger will they not follow: for they know not the voice of strangers?"

It has delighted me to see the greatest appreciation of the people especially for shepherd life. Just as soon as they come to know me they want to hear more. They seem to enjoy hearing about the unhurried life in my country.

The more I see of life in America the better I can see how such a land as Palestine was the one in which God made himself known to men. No doubt we must appreciate the many good things civilization has brought here. But as I watch your hurry and strain I often think that this life of yours is not living—it is not freedom, not welfare. You have not time to be your own. That shepherd life back in Palestine, out in the plains and hills—well, I cannot forget what has come into the religious life of the world through men who lived in its quietness.

And yet I know well that there is hardship there as well as here. You will find the hard side of a shepherd's life condensed into a single utterance of a very faithful and good shepherd—Jacob: "And Jacob was wroth and chode with Laban. This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it: of my hand didst thou require it, whether stolen by day or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from my eyes" [Gen. 31: 38-40].

And sometimes the poor sheep strays or is carried into the den of some wild beast, and the shepherd with his sinewy strong arms has to enter the den to save his sheep. And what terrible battles he has to fight in such dens! "Thus saith the Lord, as the shepherd taketh out of the mouth of the lion two legs or a piece

of ear, so shall the children of Israel be taken out" [Amos 3: 12].

But there are so many trustful and gentle things in the midst of shepherd hardships. I mention only this. I used to mark the perfect union of sheep together into a mass to follow their shepherd. Any person at the first sight of flocks will be struck with this amazing union. In traveling the front sheep look to the shepherd who goes before them in a patient walk; but the ones that come

behind place their heads close to the bodies of the sheep before them and so on to the last row, so that you do not see the heads of the sheep, but their backs only. In this way they travel on peacefully. Yet at the slightest fright their heads show out toward the shepherd!

I think Christians may take this picture to heart and find much comfort by learning the quiet way of traveling on together through trusting each other and the Shepherd.

## Greater New York

(*The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.*)

### The Social Federation of Churches

This is not an age of gourmands or epicures, but wise men have discovered that amid the pressure of modern hurry it is possible and precious to get people together at the meal table, and under its relaxing influence discover how much nearer each other men are than they had supposed. The unconscious influence of the famous dinners of the Gridiron folk at Washington, or the Amen Corner at New York's Fifth Avenue Hotel, cannot be fully reckoned by the politicians and others of all parties, who for the time forget political barriers, and revel together as "humans."

Laymen who mingle as business associates have recognized the value of this force in ecclesiastical circles, and it is proposed to do at once through social channels what the International Church Conference on Federation at Carnegie Hall last November hopes will be accomplished in ecclesiastical circles officially in a few years, more or less.

A meeting has been held by representatives of the social unions or clubs of the Baptist, Congregational, Episcopalian, Disciples, Methodist, Presbyterian and Reformed churches, comprising nine or ten powerful organizations. The meeting was a result of a suggestion made at the time of the joint reception held at the Waldorf in November. A standing committee has been formed, consisting of three representatives from each club or union, and having power to admit the representatives of other bodies who may wish to get on the new ecclesiastical band-wagon with its fascinating music of unity. The standing committee will be known to history as the Interdenominational Social Committee, and it will arrange for one or more dinners, receptions, etc., beginning next fall. The chairman is Mr. Henry Taylor Gray of the Reformed Church Union, with Mr. Oliver G. Barton of the Church Club of New York as vice-president and Mr. Fred E. Tasker of the Methodist Social Union, as secretary. Mr. George W. Bailey of Dr. Cadman's church has been energetic in forwarding the movement, while Dr. Boynton and Secretary Beckwith of the New York Club represent Congregationalism on the executive committee.

### Twenty Years at Trinity

When *The Congregationalist* in March, 1886, announced itself as seventy years young, a group of Pilgrim descendants gathered at 176th Street and Washington Avenue, Bronx, then known as Tremont and wearing a country aspect, and witnessed the lowering of a corner stone of 1,300 pounds of white granite, Rev. James M. Whiton, the pastor, declaring it truly laid, and Dr. Lyman Abbott delivering the address. In the front of the pulpit was set a piece of oak brought by Dr. Whiton from Scrooby Manor, taken from the molding of the ceiling.

From this auspicious beginning, Trinity Church for twenty years has maintained the best traditions of Congregationalism and has

held a high influence in the neighborhood. Following Dr. Whiton, its pastors have been: Rev. Messrs. W. S. Ufford, Franklin Gaylord, now at St. Petersburg, and the present pastor, F. Barrows Makepeace of Mayflower lineage. At the end of five years the membership had grown to 100, after ten years to 146, at the close of fifteen years to 198, and in the last five years under Mr. Makepeace to 294. The vast development in the Bronx in recent years and its accompanying mania for figures, profits, advances, etc., has not swerved this church from its steady purpose to achieve solid growth by the quality of its membership. The teaching function of the church has been emphasized. Under the leadership of Mr. Makepeace the church has been the chief means in founding the Bronx Free Library, the Bronx Institute of Arts and Sciences, and a chapter of the Harlem Young Women's Christian Association, besides minor contributions to a higher civic and educational standard for the community.

All its pastors and one-fourth of its charter members are alive, giving additional zest to the celebration of its twentieth anniversary. A social reunion on Friday with special services on Sunday comprised the program which was set forth in a very tasteful piece of printing. Dr. Jefferson spoke Friday evening on *The Church the Interpreter of Christ to the World*. On Sunday morning the four pastors gave addresses on *The Relation of Trinity Church to Problems of the Day*, Mr. Gaylord's address being in letter form. In the afternoon historical papers and addresses were given by three deacons, a trustee and Mr. Makepeace, and in the evening the Endeavorers rallied their forces past and present, thus closing a very successful event in a successful church and pastorate.

Mr. Makepeace, who at first expected to become a physician, graduated from Hartford Seminary, and has held pastorates at Gloucester, Mass., Champlain, N. Y., Andover, Mass., for seven years, and North Church, Springfield for ten years, besides acting for a while as president of the Bible Normal College. Trinity Church is without debt and has a little endowment.

### Missionary Conviction Deepened by Acquaintance

A clearer knowledge of the workers deepens vitally the interest in their work. Therefore the meetings held by Dr. A. H. Smith and others at Tompkins Avenue, Broadway Tabernacle and Clinton Avenue Churches, have set new forces in motion. It was a gracious thing, as well as characteristic, for Dr. Boynton to provide a luncheon at the University Club, where all the ministers might meet the missionaries for that common strengthening of blessed bonds. Not less kind was the action of the Brooklyn Club in transferring its audience after dinner to Clinton Avenue Church, thus giving the distinguished visitors a hearty social reception from the lay representatives of the Brooklyn churches, and then helping to swell the successful meetings engineered by Dr. Boynton's people. The Clinton Avenue Church doubled its home missionary offering, giving over \$2,000.

SYDNEY.

## The Home and Its Outlook

### To Him That Liveth and Was Dead

BY ISAAC OGDEN RANKIN

How shall we praise Thee?  
Thou who hast loved us,  
Our glorious, triumphant, risen Redeemer,  
Blessed forever,  
The first fruits of the immortal heavenly host?  
  
For us Thou camest;  
Our flesh Thy dwelling,  
For us enduring the toil, the sorrow,  
Grievous betrayal,  
The scourge, the thorns, the scoffing and the cross.  
  
For us the lonely  
Hour of Thine anguish,  
Thy body broken. For us the burning  
Thirst and the darkness,  
When for an hour Thy Father's face was hid.  
  
For us at evening  
The cold tomb held Thee.  
Then Thy love led Thee down to the sorrowful  
Place of the sinners,  
The silent homes of the earth-forgotten dead.  
  
Glory and honor!  
O Thou most loving.  
Grateful devotion! from all the living.  
For Thou hast conquered  
Death's power and dread for us mortal men.  
  
Thou ever-living  
Brother of all men!  
True lover of sinners! Into Thy glory  
Bring Thy beloved!  
Forever and ever to dwell with Thee.

**A**N ENGLISH historian, Henry T. Buckle, paid a tribute to his mother which lingers in the memory and with one swift stroke *Two Immortal Mothers* shows us what manner of woman she was. He said that no mere arguments for immortality had ever had much weight with him, but that when he remembered his mother he could not disbelieve in it. This simple statement needs no amplification. We can construct for ourselves the compelling character of that mother, we know her to be one who was living while on earth the life eternal. She is a kindred spirit to another mother whom we have met in a recent book, sketched in with more detail. Mr. Arthur Symonds in his *Spiritual Adventures* writes: "My mother had the joy of life. . . . I think no moment ever passed her by without being seized in all the eagerness of acceptance. I never knew her when she was not delicate, but I never heard her complain; she was always happy, with a natural gayety which had only been strengthened into a kind of vivid peace by the continual presence of a religion at once calm and passionate. She was as sure of God as of my father; heaven was always as real to her as the room in which she laughed and prayed. . . . To her the past, the present and the future were but moments of one existence; life was everything to her and life was indestructible." Such lives—and we all have known them—bear witness to immortality. They are the fulfillment of the

words of Christ: "He that liveth and believeth in me shall never die."

### Earning an Education

#### II. A Dreamer of Dreams

BY AGNES E. RYAN

The next year it was decided that we must leave the West. My father had had typhoid fever; he was no longer a strong, well man, and we were poorer than ever. I thought it would break my heart to leave school, and father, not needing much to make him waver, said we would not go then, and wrote out to Massachusetts, telling the reason. The next letter from the East told how fine the Massachusetts schools were, that Massachusetts stood for education, and said if we wanted schools, come East. And so we decided.

We had some cows, calves, and a lot of hogs to sell before we could raise money for the journey, and we had to start before winter came on. Selling stock meant traveling out into the country to the big farms and going from farmer to farmer till some one was found who would buy. My father was not able to walk across a one acre lot without resting, and he was quite desperate.

The dire need of a thing's being done always gives me confidence that it can be done, and usually also that I can do it. So I offered to sell the stock. I am sure that no one but myself had any idea that I would succeed. My father said, however, that I should have a dollar on every cow or calf I sold, and one on every ten of the hogs. That was spurn enough, especially as I hoped it showed some confidence on my father's part. Anyway, it meant the welfare of our house, paying my own way East, and, as I figured, having enough left to start school on.

In the country surrounding Isadora there are men still alive who may remember pausing in their fields to look at a barefooted girl with serious dark eyes, a girl of thirteen summers who had stock for sale, knew the price of each and its merits, and earnestly invited any possible purchaser, who pretended to doubt, to come home with her and see for himself.

I say the farmers may remember, but the girl, I know, will never forget those days when strange men stopped in their furrows and looked at her, some leering, some joking, some in wonder, some in pity—all after the manner of men. But whatever the spirit in which they met her, none could doubt that she was desperately in earnest and that something of great moment hung in the balance.

It was about my fourth day on the road, and as hot and dusty and sultry as a Missouri day can be. So far I had been unsuccessful. Turning from the dusty road into the grounds of a well-to-do farmer I had often seen and heard of, I made for the field where I saw him talking with another man, a corpulent business man, red-faced and looking as though the world had always been a comfortable and easy place to him.

I crawled through the fence near the

men and approached as though I meant business, but in my heart very loath to interrupt, and not liking the looks of the business man.

The farmer turned toward me, got the beginning of my errand, and looking more dark and frowning than I had ever seen any one look before, broke in with:

"No, nothing today. I'm a very busy man."

His tone was well calculated to put an end to the matter and send me on, for he went on talking with the other man.

Now I had staked a good deal on this man, I had walked miles and miles to see him, he was my last hope of the day, and not far from my last hopes of selling at all. I did not want to bother the man, I would have liked to run away, and I felt like crying—but that would have been failure! I stiffened up and made my voice sound as big and brave as I could and said:

"Our cows are extra good and we're selling cheap. You would want them if you saw them."

My voice began to tremble and my eyes were glistening; the man had not heard me. I turned away, and was about to crawl back through the bars, when the gruff voice of my well-to-do farmer brought me back face to face with him again:

"Hie there, what did you say?"

A lump was in my throat too big to allow an immediate and businesslike answer.

"Where do you live?" He seemed to be sizing me up. "And you walked from there to sell your cattle? Ain't you tired? Did you know your feet's bleedin'? Here's a dollar. You better get a pair o' shoes with it if you're going to travel." He held out the bill.

"I don't want shoes; or anyway that's not what I'm after. I want to sell some cows and calves and hogs. They're good ones and cheap. I must sell them or—

Questions about the stock—age, price and number—followed, and when I turned again to crawl through the fence, the well-to-do farmer had promised to call next day to see our stock, gave his word that he would buy some, and said that I need not hunt for other buyers he thought.

He was as good as his word. I had set the ball rolling and finally everything was sold more or less satisfactorily.

Then one early October morning found the little blacksmith shop deserted, its forge-fire dead on the cinders, the old squeaky bellows still, and we drove away from it forever. Three things I remember of that time so vividly that I suffer over them now if I forget myself. (1) My heart ached in such a new way when it came to leaving my home; (2) the night before we left I stole out in the dark and sat on the steps of the little schoolhouse and sang, O so softly and with such a sad heart, a bit of poetry set to my own plaintive music, about farewell; (3) the next morning when we pulled out of the railroad station, I began to pray, for I had never been on a train before and I was thoroughly frightened. All that first day I feared that any minute we might be hurled to our death.

We reached our destination in Massachusetts at night, and the next day I was inquiring for the schoolhouse. We were staying with my uncle, aunt and grandmother, and the thought came to me that for some reason they were not very enthusiastic in answering my questions. Two or three days passed and I grew anxious. It was October, my aunt's children were going to school, and I was very impatient to get started. I began to think something was the matter, and a dull, ugly feeling came over me that I can never forget. The blow fell shortly, for there was no putting me off any longer.

I was thirteen years old and nearly as tall as I am now; I had had two years of schooling in a district school in Missouri, which meant that I was not as far advanced in my books as my seven-year-old cousins. It was pictured to me that if I entered the Massachusetts schools I would have to go into classes with children at least six years younger than myself, and—and that it would be disgraceful.

If there was a question in my mind as to what I should do in such circumstances it was soon dispelled. They told me that my father was poor and ill and not yet working; that there were six of us children to feed and clothe and house; that I was a good strong girl, the oldest of the family, and that it was my plain duty to go to work to get food and shelter for the winter that was coming on.

I shivered. There was no question, no struggle. Far down in my soul I knew that they spoke the truth. I understood, I saw my duty plainly and there was no flinching. A chance to go to work was the thing now and I was impatient, feeling half guilty that I had not comprehended the situation before. The Sisters of Charity found a position for me to do housework in an Irish family.

It is a heavy, dull, sick feeling to wake up in the morning and know that everything is gone; that instead of being a fine, enthusiastic school-teacher you are—and are to be—a little drudge in somebody's dingy back kitchen, with nothing but scrubbing, cleaning and being bossed—this for a dreamer of dreams, a planner of fine and glorious things, with a new castle built every night the head found the pillow!

[To be continued.]

### Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

### 29. A TANGLE IN WHITTIER

(What titles of poems are worked into the story?)

We took a trip to Massachusetts, expecting to go to Faneuil Hall, and also attend the wedding and see the new home of the daughter of an old friend.

The bride was as pretty as the Yankee girl usually is, and the groom looked like the men of old, and his name was Ichabod. He appeared to worship his wife, and, as he was a widower, I hope he will not compare the new wife and the old.

Their home was on the hill-top by the lake-side, and very pleasant.

We intended to have gone from Massachusetts to Virginia and thence to Texas, but a summons to my sister, caused us to change our plans; so we visited the White Mountains in New Hampshire, and returned home.

Sometime, if all's well, we shall visit the Holy Land; but wherever we go we are always glad to return to our State, where we hear a song of harvest, see the huskers and the pumpkin, and the drovers. Now we will content ourselves with memories of our trip, and it will soon be seed-time and harvest, and plenty of work.

And may the Deity grant us forgiveness of sins, the angel of patience, and good crops.

NORMA.

### 30. CHARADE

The goose, which I'm certain was really a gander, Has a fame quite as great as the great Alexander; But 'tis all undeserved for the motive was missing; That ALL was his everyday squawking and hissing. He did not TWO ONE to save Rome—Oh dear, no! 'Twas to hear his own voice that his TWO rang ONE so,

And the plaudits and praises bestowed on his name Any old Roman rooster might just as well claim.

SPICA.

### 31. SUGGESTED POEMS

1. The toil of affection's wasted.
2. The attempt of Pius X. on a male person.
3. A temporary home by the sea.
4. Imprisoned by wintry elements.
5. The burglary of a door fastening.
6. The suspension of a waterfowl.
7. One engaged in commerce in an Italian city.
8. A musician in motley of a town in Prussia.
9. The trip.
10. "We form a factor of 21."
11. The abandoned hamlet.
12. A wedding token, and a volume.
13. The stint of work.
14. A past day, a present one, and all future time.
15. Camping on the same spot that we did before.
16. Pastoral poems of royalty.
17. The king's daughter.
18. A legend for faultfinders.
19. The song of the only remaining singer.
20. An Italian girl goes by.
21. The old salt.
22. Poem on a Hellenic vase.
23. Poem on the blues.
24. The country seat of laziness.
25. Earthly bliss forfeited.

DOROTHEA.

### 32. DELETION

A pretty flower grows in a head,  
But if its head's removed,  
Some one is left who's loved of all,  
And is a woer proved.  
Behead again, and now, above  
Is what you'll find survive.  
Behead, then curtail twice, what's left  
Will surely equal five.

C. J. K.

### ANSWERS

26. 1. Remini-scent. 2. Na-scent. 3. Convale-scent. 4. De-scent. 5. Adole-scent. 6. A-scent. 7. Cre-scent. 8. Evans-scent. 9. Effervescent. 10. Quie-scent. 11. Iride-scent. 12. Opale-scent. 13. Incande-scent.
27. 1. Advo-cate. 2. Pla-cate. 3. Confis-cate. 4. Deli-cate. 5. Dislo-cate. 6. Dupli-cate. 7. Edu-cate. 8. Eradi-cate. 9. Extral-cate. 10. Certifi-cate. 11. Pontif-cate. 12. Invo-cate. 13. In-tri-cate. 14. Suppli-cate. 15. Lubri-cate. 16. Masti-cate. 17. Prevari-cate. 18. Prognosti-cate. 19. Suffo-cate. 20. Indi-cate. 21. Syndi-cate. 22. Rusti-cate. 23. Va-cate.
28. 1. Mill. 2. Illicit. 3. Elixir. 4. Mix. 5. Livid. 6. Civie.

Recent excellent solutions are acknowledged from: W. H. Kingsbury, New Haven, Ct., to 22; Nilor, Middleton Springs, Vt., 21, 23; Rev. E. W. Butler, Ormond, Fla., 22; A. H. Morrill, Laconia, N. H., 22; Emily C. Graves, Jericho Center, Vt., 21, 22, 23, 24; Rev. Henry Lincoln Bailey, Longmeadow, Mass., 22; Mrs. A. N. Husted, Albany, N. Y., 22; Rev. S. F. Goodheart, Whiting, Vt., 23, 24; E. F. J., Hyde Park, Mass., 22, 23, 24; Edward S. King, Cambridge, Mass., 22; C. L. C., Newburyport, Mass., 21, 23, 24; E. P. S., Tiverton, R. I., 22; M. F. Baldwin, Winchester, Mass., 22; Ella L. Ferrin, Castleton, Vt., 19, 21, 24; Dorothy Dasecomb & Co., Red Bluff, Cal., 19; E. N. F., Dover, N. H., 21, 22, 23.

"In solving No. 22," says Mr. King, "I think I had an impression of the feelings of Daniel when asked to interpret Nebuchadnezzar's dream without knowing the details. . . . I offered a quarter apiece to my children if they would solve it in forty-eight hours. The result is that I am out fifty cents, and they are well pleased."

## Closet and Altar

### EASTER

*My sheep hear my voice and I know them and they follow me: and I give unto them eternal life: and they shall never perish and no one shall snatch them out of my hand.*

It is the thought of an eternal God that really gives consistency to the fragmentary lives of men, the fragmentary history of the world. A Christ that liveth redeems and rescues into his eternity the broken, temporary lives and works of his disciples.—*Phillips Brooks*.

Men do not so much hold the faith of immortality as it holds them.—*Charles Gordon Ames*.

This appears to me the great feature of this beautiful resurrection story: Christ once more stands among the common things of life: the fire, the fish, the bread—all common things; a group of tired, hungry fishers—all common men; and he is there to affirm that in his resurrection he has not broken his bond with men, but strengthened it—wherever common life goes on there is Jesus still.—*W. J. Dawson*.

Blow, golden trumpets, sweet and clear,  
Blow soft upon the perfumed air;  
Bid the sad earth to join your song,  
"To Christ does victory belong!"

Oh, let the winds your message bear  
To every heart of grief and care;  
Sound through the world the joyful lay,  
"Our Christ hath conquered Death today!"

On cloudy wings let glad words fly  
Through the soft blue of echoing sky;  
Ring out, O trumpets, sweet and clear,  
"Through Death immortal Life is here!"

—*Margaret W. Deland*.

How the body shall be resumed may be doubtful. But the way whereby you can attain that awful glory and joy, the resurrection of the dead, is certain. It is by knowing Christ and the fellowship of his sufferings; it is by denying sin and dying to it, till at last you die to it altogether, and put it off, being made conformable unto the death of Christ.—*A. B. Davidson*.

Lord of the sunrise and the spring, of light and gladness, purity and strength, we bless Thee for the hopes that spring to life, the joys that overflow in the remembrance of our risen Lord. Thanks be unto Thee, O God, that fear of death and shame of our mortality have no more dominion over us. Let this joy of the ever-living Christ illumine the clouds of grief and, because He lives, assure our hearts that all live unto Thee. Blessed be Thou, O God, who hast loved us and given Thy Son for our redemption and our victory. As Thou broughtest Him through the labors and temptations of this mortal life and hast made His cross our glory and His resurrection the pledge and beginning of immortal joy, so lead us in the way and make strong our hearts within us, for we have trusted in Thy Name. Amen.

## The Easter Concert

A Story for Children and their Parents

BY SOPHIE SWETT

Abby Decker strained her eyes to see, across Farmer Baker's newly-plowed field, something that gleamed white in the rosy glow of the early spring sunset. The rosy glow hurt her, and the fragrance of the "good brown earth" that came to her nostrils as she leaned out of the window to look.

A boy's cheery whistle came to her ears, and that hurt the worst of all. Eben Nelson, yellow-haired, ruddy and strong of limb, was running to overtake the grocer's boy and get a ride upon his team. Abby turned her eyes away and would not see the boy.

"Seems as if I couldn't bear to see spring come again," she said to herself. "Joel Baker is always the first one to get his plowing done. I don't expect the frost is out of the ground yet. It surely ain't Easter yet!"

She shrank from the word as they shrink whose sick fancies tell them they have no part in the Great Joy.

The gate clicked and a child's feet pattered on the walk. It was a thin, freckled-faced little girl, who lightly hummed a tune and heartily responded to the yellow kitten's overtures to a frolic.

"She don't care a mite, now, not a mite!" said Abby Decker to herself bitterly. "It wasn't a year ago, and nobody hardly remembers it—nobody but me!" "Did you get kept after school, Naomi?" she called listlessly.

The child came running in, her small, freckled face alight. Naomi had fallen into the frank toothlessness of nine, and she lisped. She said she had stayed to "rehearse" at Dorothy Nelson's. Tomorrow they were going to "rehearse" in the Sunday school room.

"It ith going to be the mosht beautifulest Eathter conthert we ever had!" Naomi finished with a happy sigh.

"What is going to make it beautiful?" demanded her mother almost harshly.

Naomi said that Dorothy Nelson was going to sing a song "all alone by herthef," and Eben Nelson was going to speak a piece. And Margaret Nelson, who was fifteen, was going to read a piece of poetry that she had "compothed." Naomi's light blue eyes were wide with wonder at the prowess of Margaret Nelson, who could "compothe" poetry.

"Ain't anybody but Nelsons going to do anything? What you going to do?" asked her mother shortly.

Naomi said she was going to sing her old verse, because it was so hard for her to learn a new one. It wasn't so very Easterly, but the minister liked the way she sung it and so Mrs. Nelson thought it would do.

"O, she thinks it will do, does she? And so Margaret is going to read an original poem!" The sarcasm and scorn went over Naomi's head—or under her feet.

"It's one Margaret made up herself," she explained, ignoring the hard word.

She looked as pleased and proud as if she had "made up" the poem. Her mother looked at her wonderingly.

"She is just like her father, for all the

world!" she said to herself. "She hasn't got a mite of ambition and she's slower than stock still. She'll always be awful homely, too, poor young one, with her great, bulging forehead and her peaked chin. Archie was just as smart and handsome as I might have been, and I meant he should have the chance that I never did have. Maria Nelson always had everything for herself and her children—and none of 'em taken away from her!" Abby Decker heaved a long, despairing sigh as she looked once more across the field to the little lonely grave upon which the twilight shadows were drearily settling down.

"Mother, I'm setting the table," called a cheery little voice.

"Yes, yes, dear, Mother's coming."

Naomi looked womanly in her long gingham "tyer," and she had little deft, housewifely ways. She had lighted the lamp and was toasting some bread over the kitchen fire. By the lamplight she scanned her mother's face anxiously. When her spirits were lowest Abby's brow elevated itself into deep furrows. There was a heavy cloud over Naomi's happy sky when mother "put her forehead up."

Mindful of alleviations offered to her own childish woes, she mounted with difficulty to the high shelf in the pantry and took down a hoarded jar of strawberries.

"They're what Grandma sent me to have the measles on, you know," she said. "I thought we might as well have 'em tonight. Maybe I shall never have the measles, you know."

Abby smiled and then felt a sudden clutch at her heart. "From him that hath not shall be taken away even that he hath," she said to herself. She had an appalling familiarity with hard old texts, and gave them the most painful interpretation possible. She smiled at Naomi and tried to pretend that the strawberries were a joy, and although she was not very successful at that sort of thing, Naomi's sky cleared a little—the heavenly blue is so close above a child.

Naomi cast about in her small mind with the wisdom of the serpent.

"Mother"—she paused over her toast, with shy, uplifted eyes and her freckles submerged in pinkness—"the minister's wife said—she didn't know I heard—she said that my verse was just right, becauthe—becauthe I looked like a lily!" Naomi's mood was so intense that she scarcely lisped at all. "Mother, it wathn't making fun, wath it?"

Abby Decker looked at the child critically. Her own sallow cheeks had flushed a little, because it did seem to her that the minister's wife must be making fun. Naomi was tall for nine. She wore her skimpy calico "tyer" with an indefinable grace.

"She's a young one that her clothes seem to be beholden to her more'n she to them," her mother was in the habit of saying, wonderingly.

"It don't hardly seem as if the minister's wife would make fun of you," she

said, under the wistful eyes of the child.

Naomi took heart of grace and went a step further.

"Mother, you'll come to the Eathter conthert, won't you?"

"I don't know as I have any call to go and see Maria Nelson show off her young ones!" Those were the words on Abby Decker's tongue—on the very tip of it. But the wistful eagerness in the child's face checked them. If Naomi had no more sense than to believe in the Nelsons and make friends with them, why, maybe it was just as well so. It made people bitter and lonesome to be smart enough to see through folks, as she was.

"Naomi is just like her father, for all the world," she repeated inwardly. "Anybody could pull wool over his eyes."

She would not say just what she felt to the child, but she could not force herself to anything much better.

"I guess I could do full better to read a poetry book at home than to go and hear Margaret Nelson's poetry, don't you?" she said half-quizzically.

Naomi looked both pained and puzzled.

"I don't believe anybody in the world could write beautifuler poetry than Margaret," she said loyally. "She is so nithe. She is going to show me a new crothyay stitch."

Then Naomi, searching her mother's face, knew vaguely that she was not being wise, and cast about again in her small, troubled mind.

"You like to hear me sing my verse, don't you? Anthutha Day's mother is going to hear her sing her verse, and she has to be carried!"

Abby suddenly caught and kissed her. "Mother loves to hear you sing! She will go if—if she can," she said.

"I do love to hear her sing because she looks so happy when she's doing it; 'twa'n't any more than the truth," she said to her rigid conscience; for Abby had a conscience whose rigidity was misdirected—like most of us. "But she can't sing any more'n a crow. Maria Nelson never had a mite of a voice, but he used to sit in the seats. Seems as if those young ones had got everything good there was to get. But wouldn't it kill you to think of Margaret writing poetry? Anything to show off!"

Naomi watched her mother as she helped herself to strawberries. "Something sweet in the mouth" should "sweeten all the bitter world," from Naomi's point of view. Then she said tentatively that Dorothy Nelson was going to have a new dress for the Easter concert.

Now Naomi had never been very fond of dress, with the possible exception of new-and-shiny shoes, but she understood that her mother had been very fond of it for her—before Archie died. While she was making her something pretty Naomi had never known her mother's forehead to go up.

Abby Decker started and stared at the child, setting down her teacup suddenly.

"It's going to be a pink dress, with a new guimpe and ribbon run in at the

neck and sleeves!" Naomi's clear pipe was almost shrill with the excitement of success. There was color in her mother's face and her forehead had "come down."

Abby did not see why she had not thought that Naomi's blue cashmere had faded kind of streaky, and had looked too short when the child wore it to the Sunday school Christmas festival. And the little muslin slip she wore with it had been washed until it was yellow.

She said nothing, but Naomi, watching, saw that the forehead didn't "go up" again.

"If there's anything the young one looks anyhow in, it's white," Abby said to herself on the way to the Port the next morning. And a sudden thought sent her back to the shops when she had almost reached the railroad station that afternoon.

"She shall have a pair of white shoes if I have to live on porridge!" she said. "She always did set by new shoes."

While she was making the pretty white dress Abby scarcely looked across the plowed field.

"The young one does look like a lily, freckles and all!" she said to herself after Naomi had "tried on" the finished white gown.

But then there came a reaction, and the faint warmth of comfort at her heart was driven out by the old bitter chill. The joy of life was laid low with the bright young head in the burying ground.

"Ain't you going, Mother? I thought you would," Naomi said, wistfully, setting forth to the Easter concert in her new white gown.

"No, Mother can't go, dear," answered her mother, shortly.

She had never set foot in the church since her boy died. She said to herself that she should never go again.

Bravely Naomi held back the bursting tears, but she failed for once in diplomacy. At the door she turned back to say, "Mithith Neithon thaid ththe hoped you'd come—hoped pertickerly you'd come!"

Abby flamed. Maria Nelson, happy with her happy brood, wanted particularly to have her see them show off! She had not dared to say so to her! She never came to see her now, for she knew that she could peek out and see who it was, and would not let her in.

So Naomi went off alone. Abby looked out to see if she hop-skipped, but she did not.

"Poor little tyke! It's kind of hard for her not to have a mother like the other children," Abby said to herself. She peered out after the child as long as she was in sight.

"There won't be a nicer dress there, anyhow," she murmured; and there was again a little pleasant warmth about her heart as she thought of the dainty lace insertion upon the guimpe, and the satin ribbons of Naomi's longing, drawn through the "beading" at neck and wrists.

"I should like to see the little tyke standing up there, singing before 'em all, not letting herself be afraid," she said to herself. But it seemed vaguely disloyal to her boy's memory even to wish to go.

A year ago he was at the Easter concert, "speaking his piece;" now he was forgotten. No one remembered—no one but her. Even Naomi acted as if she were trying to remember because Mother thought she ought to.

The bells had ceased to ring. There were only one or two belated churchgoers hurrying along the street. She lighted a lamp to keep herself from looking out

"I used to seem to sense those words," thought Abby. "I can't now, anyhow."

People were standing in the aisle, but Abby pressed along. She was naturally of the kind that cannot turn back. The Sunday school children sat together. Naomi was in the last row. Abby stood inquiringly before the next seat. It was Maria Nelson who pushed along ruthlessly to make room for her.

"I guess you ain't so big, Abby, but what we can take you in," she whispered cordially. Abby pushed along until she was almost behind Naomi, who was standing to sing.

"You just hold your arm back here for a minute!" she whispered. And she deftly slipped the ribbon into the beading and tied it into a bow.

When she had accomplished her purpose she shrank back, abashed and half angry with herself that she had come.

Maria Nelson's cordiality seemed like patronage, as she sat there, fresh and smiling, in her handsome silk gown.

That was her Margaret going up to the platform now, to read her "original poem." Abby's lips curved into a sneer. "In Memoriam. Archibald Decker," the girl read. Abby caught her breath. It was her boy that the poem was about, and Margaret Nelson brought him back to her almost as if he were alive! She told it all—how manly he was, how loving, how wise beyond his years; how happy they had been in his good comradeship. Abby could weep quietly—blessed, soothed—tears—for there were wet eyes all over the church and many sympathetic glances were cast toward her. When she came to the last lines the poet's

own voice shook, yet there was a ring of triumph in it:

Most happy that his joyful feet  
Shall meet us at the door of heaven.

### An Easter Wish

May the glad dawn  
Of Easter morn  
Bring holy joy to thee!

May the calm eve  
Of Easter leave  
A peace divine with thee!

May Easter Day  
To thine heart say,  
"Christ died and rose for thee!"

May Easter night  
On thine heart write,  
"O Christ, I live to thee!"  
—*Youth's Companion*.

Live in a thankful spirit and you will find more to be thankful for.—*Brooke Herford*.



across the field. Its light fell upon a narrow, long white strip upon the carpet at her feet.

"If it ain't the ribbon out of one of her sleeves!" she gasped. "I let her have her dress on too soon, and she never was a careful young one about her clothes, and she was all taken up with practicing her verse, too. And that satin ribbon comes untied easy and is so slippery. And now the sleeve's a-gaping open! Seems as if she was fated not to look like other folks's children!" Abby hesitated only a moment.

"She hasn't got up on the platform yet, and maybe I can get hold of her and put it in!"

She threw on her wraps and fairly ran through the street to the church, the bit of white ribbon in her hand. A chorus of sweet young voices was poured forth into the starry, scented stillness of the night:

Jesus lives; henceforth is death  
But the gate of life immortal—

## Post-Bellum Movements in Japan

The Drift of Government. The Famine. Native Assumption of Home Missionary Work

BY REV. JAMES H. PETTEE

### Matters Governmental

The new cabinet, the first to be formed with a party leader as its chief, under Marquis Saionji, is well settled in the saddle of authority though one member, the able minister of foreign affairs, Mr. Kato, has just been unseated. He was thrown, however, more by the loosening of the saddle girths than by the antics of the body politic. It would be more correct yet to say that he alighted of his own accord, jumping off because he was opposed to the maneuvers advocated by his colleagues, especially in the matter of the nationalization of railways. Marquis Saionji, the premier, takes his portfolio temporarily.

### Matters Socialistic

The proposition for the purchase by the state of the railroads is an instructive indication of the general trend very marked in Japan today toward national communism. The main reason advanced is the development of trade and industry. The 3,200 miles of private lines in the empire are owned by forty different companies which show no inclination to combine or reduce their intolerably high freight rates. Not a few Japanese writers are saying that now their country, a non-Christian one, has secured recognition as a first class Power, a part of her mission is to teach the world the place and power of benevolent imperialism, a happy combination of centralized sovereignty and individual liberty, a sort of nationalized Socialism in government, Christianized Confucianism in ethics and a combination of philosophical Buddhism and practical Christianity in religion. Even this much of a concession is a great advance over *pre-bellum* opinions and as a combination it has attractive features.

In this connection it is interesting to note that Dr. Anezaki, the professor of religion in the Imperial University has arranged for a course of lectures by Dr. Von Koeber, a Roman Catholic, on the Development of Christian Thought. Dr. Anezaki himself, though nominally a Buddhist is gladly welcomed on Christian platforms and is deeply interested in the religion of Jesus.

### Distinguished Honors from the West

During the past fortnight Japan has received the highest insignia of ceremonial recognition the world has to offer. Her Emperor has been made a member of the noble Order of the Garter and been invested with its regalia by Prince Arthur of Connaught. Her three great men of war, Yamagata, Oyama and Togo have received the Order of Merit, the first men other than

Britains to be thus honored by King Edward, while the premier, Mr. Kato, at the time foreign minister, and many others have been remembered by Japan's great western ally.

The nation, while greatly elated, has taken its new honors with quiet dignity. It gave Prince Arthur a right royal welcome and abandoned itself during the few days of his visit to general but orderly holiday making. Japan of course distributed honors among her visitors and it may be safely asserted that the Anglo-Japanese alliance has now been cemented by the bonds of closest friendship.

The missionary fraternity is delighted that the Emperor has been pleased to decorate Miss Hannah Riddell of Kumamoto with the Order of the Blue Ribbon for her efficient work in aid of lepers. She is a Church of England missionary and the first foreign woman to receive this mark of distinction.

### Other Matters International

The disturbances in China are commanding large attention at the hands of Japanese writers. Many of the papers are urging the

whatever happens, England and Japan, co-operating with the United States, shall stand firmly for the non-partition of Chinese territory. If China did but know it, Japan is her best friend. Korea is at last beginning to realize the same truth and Marquis Ito as Resident-General is meeting with gratifying success in his great task of stimulating needed reforms.

In sending Viscount Aoki as her first ambassador to the Government at Washington, Japan has chosen of her best. It is to be hoped the United States has made her reciprocal choice with equal wisdom and that Ambassador Wright will continue the good traditions and relations established by Griscom and Buck and Bingham and others back to Harris and Commodore Perry.

The Eastern world is following with interest the mission to India of those two leading Japanese Christians, Dr. S. Motoda (Episcopal) and Rev. T. Harada (Congregational). They will devote a month to lecturing and speaking in the chief cities of India on the relation of Christianity to modern progress in Japan. This timely enterprise was undertaken through the co-operation of the Y. M. C. A.'s in India, America and Japan.

### Famine Relief Measures

Japan has calamities the same as "befo' de wah." The distressing famine in the north-eastern section of her main island continues unabated, but relief is now pouring in from many quarters and the worst of the anguish is probably over, though the actual number of dependent sufferers is steadily increasing. Government machinery, always a little slow to move, is now in order for the quick and intelligent distribution of contributed supplies. It was a fortunate circumstance that American missionaries, led by our own Dr. De Forest of Sendai, acted promptly in the early stages of the calamity, and aroused public interest both in Japan and abroad. Naturally the government acts cautiously in such cases in order not to encourage pauperism. Her wisdom on this point is most commendable, but a natural corollary, at least in the Orient, is that individuals suffer while the proper papers are being filled out. Hence the fine opportunity for private benevolence to anticipate and supplement official assistance.

Either a special orphanage will be opened in the afflicted district—Miss Phelps, a Sendai missionary, is now caring for a score of these sufferers—or the needy children will be brought to the Okayama Orphanage, whose superintendent, Mr. Ishii, has visited that



Stereograph, Copyright, 1906, Underwood & Underwood, New York  
Poor children playing before a temple—a class many of whom are perishing by starvation owing to the failure of the rice crop.

government to interfere. Two definite suggestions are that missionaries be called out from the interior of China until the storm blows over and that the Anglo-Japanese Alliance be utilized to its full capacity for the purpose of preserving peace in the far East. In connection with this second point they urge that it be definitely understood that



THE JOINT COMMITTEE ON THE TRANSFER OF CHURCHES

Upper row, beginning at the left: Rev. J. H. De Forest, Sendai; Rev. O. Cary, Kyoto, Chairman of the Foreign Committee; Rev. T. Harada, pastor of the First Church, Kobe, chairman of the Japanese Committee; Rev. D. C. Greene, Tokyo, senior member of the Mission; Rev. T. Miyagawa, pastor of the Osaka (Kumi at) Church, chairman after the departure of Mr. Harada.

Lower row, beginning at the left: Hon. (ex-M.P.) J. Yuasa, Kyoto, substitute for Mr. Harada after his departure for India; Rev. G. Alchin, Osaka; Rev. T. Osada, pastor of Temma Church, Osaka; Rev. J. H. Petree, Okayama; Deacon T. Takagi, manager of the leading advertising agency in Osaka; and Deacon S. Tamura, Kobe, head of a large importing and exporting firm with branches in various cities in Japan and abroad.

region and advertised in all the papers his willingness to receive every needy child that may be sent him. The faith and courage of the man and his associates may be inferred from the fact that their institution already cares for 378 society waifs, their high-water mark in numbers.

Japanese generally are deeply touched by the sympathy of foreign contributors. A few, however, foolishly fear that it may lower the nation's financial standing, and that the world will think that such a calamity ought to have been avoided. So it would have been in almost any other section of Japan, but there are few industries other than farming in Tohoku. Hence when the farmers suffer there is no money circulating with which to buy food that may be close at hand. The government is using its charity funds in giving employment to the idle, repairing roads, starting new industries, and taking other steps to avoid the recurrence of such a painful calamity.

#### Foreign Visitors

Aside from Prince Arthur and suite, Japan has been favored recently with helpful visits from Hon. and Mrs. John G. Woolly, Dr. Grattan Guinness and the Deputation of the Woman's Board of Missions of the Interior. The last named inspected searchingly, but sympathetically seven out of eleven American Board Mission stations and held important meetings with several of the mission committees. Kobe College, the school for Bible Women and the Glory Kindergarten all preferred large requests, and the Board of the Interior will need to tap a gold mine to respond to all the calls now made upon it in behalf of Japan and China.

By the way, if the American Board is as successful in securing funds at home as she is in economizing on the foreign field, she ought

to pay off her big debt in short order, and get something ahead with which to strengthen her stakes and enlarge her bounds. What with charging commissions on purchases, reducing appropriations, and calling in unused balances she is practicing the rules of high finance on one side of her ledger. We poor sufferers abroad only hope that in the interests of her wide work she is doing it with equal courage on the other side of the account and is squeezing the churches as hard as she is squeezing the missionaries. Let there be no leakage at the spigot, but also no lack of inflow at the bunghole.

#### Transfer of Dependent Churches

Some twenty-six dependent churches have been passed over to the charge of the Japan Missionary Society, the Board's mission making a generous farewell grant-in-aid. The first agreement was effected without a careful casting of accounts or knowledge of the exact will of the churches. The Japanese were so anxious to have the principle settled that they overrated their financial ability, especially in these hard times. At a third meeting of the joint committee every member being present a final decision was happily reached, the Japanese consenting to take all the churches on the list, and one place which though not technically a recognized church is practically one, while the mission through its committee promised to increase its three years' subsidy by nine hundred yen (yen-fifty cents) a year, making a total grant-in-aid for the three years of yen 8,700, in place of yen 6,000, originally agreed upon. In the present state of the Board's finances the foreign committee felt unable to go higher than this amount, but as the lowest limit set by the Japanese was yen 300 more, that is a round 9,000, the missionaries, in order to preserve good feeling and not dampen the enthusiasm with which their

brethren were assuming these new and large responsibilities, privately guaranteed the additional yen 300.

It is the greatest single step forward yet taken by Japanese churches. The leaven of a similar movement is working in other denominations. It means that the Christian Church is now at home in Japan. She is a native product, self-governing and self-propagating. She is not yet, however, in the strict sense of the term, self-supporting. Sympathetic aid from abroad is still needed and heartily welcomed, whether it be for starving bodies or famished souls. Moreover, the Board's Mission still has a large work left on its hands which must be better sustained than has been possible in the recent past. It is a day of great opportunities in this part of the Orient. Men count, women win, money talks and prayer prevails as seldom has been the case. Keep up the supply, America, and all Asia will pronounce you blessed.

Okayama, Japan, March 10.

#### Varied Extravagance

As a work producer, alcohol is exceedingly extravagant, and, like other extravagant measures, it is apt to lead to a physical bankruptcy. It is well known that troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat of the weather. In that column of some 30,000 men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers; and they dropped out as clearly as if they had been labeled with a big letter on their backs. . . . There is a great desire on the part of all young men to be "fit." A young man cannot be fit if he takes alcohol. By no possibility can he want it.—Sir Frederick Treves.

## The Conversation Corner

### More about Beavers

THE Maine home missionary's story about the beaver dam (Feb. 24), and the suggestion that its builders when declared a nuisance on the Kennebec ought to move to the Aroostook Country, brings a letter from a new correspondent in Philadelphia. She tells of a beaver dam visited from their summer camp "in the Aroostook," and sends a photograph of it which she evidently took herself.

*My Dear Mr. Martin:* "John" and I are devoted followers of the Conversation Corner. We are also devoted to the Aroostook Country, having spent two charming summers there. That is why I am writing you—inclosing proof that the beavers *have been there—and left!* I imagine that why they left this old dam was because they really got lonesome and wanted to live near somebody, for it was nearly a whole day's trip for us to find the dam and to get back to Oak Point Camp.

We started early in the morning with a guide and his canoe, the ever-present lunch "bucket," and the knapsack of cooking utensils. The charm of traveling in a canoe with a strong arm at the paddle must be experienced to be understood. We crossed the lake, up Fish River to the mouth of Chase Brook, paddling leisurely, stopping occasionally to cast the line, sight a deer or moose, or study some unfamiliar bird. We went up the brook until the canoe could go no further, then landed, left our luggage and pushed on—a walk of more than a mile through the dense forest till we reached our destination. The "old beaver dam" is the seeming pile of rubbish, amidst which "John" is catching trout for our dinner. Just back of him and a little to the right you get a glimpse of what a tiny little brooklet it really was until the dam had blocked its way and formed the little lake. All the timbers were evidently part of the beaver dam.

We were glad to get back to the bucket, the frying-pan and the coffee-pot. Any one who has not dined in the open, eating brook-trout caught, dressed and fried "while you wait," has a luxury in store for him! At sundown we were in camp again, ready for the night's rest. We had seen during the day six deer, a moose, a fox, two white owls, a flock of partridges, kingfishers innumerable, a rose-breasted grosbeak, crossbills, many commoner birds—but not a single human being outside our own party. The guide assured us at one point that we had *just missed a bear!*

I hope, Mr. Martin, you will sometime go to the Aroostook Country. It is the greatest specific on earth for tiredness! There is a new little Congregational church at Portage across the lake, but no regular pastor. I have been interested to see in *The Congregationalist* that they have secured a bell since last summer, so when we go again we may know with more certainty when there will be a service.

P. S.—I wished I knew those "Pennsylvania" children in the Corner of the Anniversary Number. But so far as I know there are no Congregational children within several miles of the suburb where we live.

MRS. W.

Besides these glimpses of wild woods and wild animals the unprinted correspondence had a touch of human interests, for it proved that "John" was a Vermonter, and I easily traced his line to Massachusetts (Worcester and Northboro) until he became our sixth cousin. How much is a man better than a beaver!

### MORE ABOUT INDIAN WORDS

The Old Folks, as well as young, will remember, I am sure, various talks we

have had about words of the native Indian tongue adopted into the English language and still in use. We began with succotash and samp in July 29, stirred up the powaws (powwows) in Aug. 19, and heard of other familiar words—like wigwam, moccasin, hominy and squash—in Oct. 14 and Dec. 16. (I give the dates, because you may wish to recall what words have been already given.) This is a good time to refer to the subject again, for the beaver, although not by any means an exclusively American animal, was well acquainted with the Indians, and the Indians with him. Since the last date mentioned, Dr. Green of the Massachusetts Historical Society, a well-known authority in New England history and antiquities, has sent, at different times as they occurred to him, other surviving words from the vocabulary of our extinct Indian tribes.

*Dear Mr. Martin:* Here are some more words for your Indian list: chipmuck, papoose, moose, wampum, toboggan, squeteague, scup, menhaden.

S. A. G.

Strange that none of us thought of these before! The country boys are ac



quainted with the first one, we all recognize the Indian baby, Indian money, the Indian elk and the Indian sled—although the red man would scarcely know his "odabagan" in its fashionable namesake of today. Squeteague, sea trout (but quite different from the trout caught by "John" at the Aroostook beaver dam!) and scup are familiar words on the coast; am I mistaken in remembering that menhaden were caught or bought (for bait) by our mackerel-fishing crew on the coast of Maine fifty years ago, under the name of pogies (not porgies)?

### HUMBO

But the word which has bothered me most—and so interested me most—is *humbo*, reported in Dec. 16 by a physician and a minister as an old name for "thick maple syrup." This is now confirmed by two letters.

*Dear Mr. Martin:* I can testify to the word *humbo*, and to the merits of the article itself. It was made by boiling down maple syrup till it became very thick, so as to "grain," or be "waxy." There was a peculiar richness about it, and it was considered especially nice with new warm biscuit! We often wondered why it was called *humbo*—such a very odd word. Really, it does sound "Indiany"! I do not remember ever to have heard before that the Indians taught the use of maple sap. I imagine that "J. W. B." the New York corre-

spondent who gives the word [Dec. 16], is the son of the honored pastor of my childhood, and later years as well, at Keene, N. H., Rev. Dr. B., who long ago went to his reward after a long and successful pastorate. [Yes, you are right.—MR. M.]

*Saxton's River, Vt.*

MRS. P.

*Dear Mr. Martin:* I will tell you what my grandpa says about "humbo." He is eighty years old, and has always lived in the same house I do. When he was a boy, he never heard maple syrup called anything but "humbo." He said that when the maple sap had boiled about a day and had begun to be quite sweet it was called "humbo," and was then ready to be carried to the house and finished off into molasses or sugar. He says, "Many a time I have walked a mile from the sugar camp to the house with a sap-yoke on my shoulder, carrying two pails of "humbo."

*Keene, N. H.*

BERTHA G.

I agree with all my heart and palate with what is said about the peculiar richness, the especial niceness of the warm biscuits, etc. I would like to have been up in the hill-country where the "sugarsnows" of the last week (I write in March) must have given the sap a new chance to run, and "testified to the merits of the article" in person! Without any doubt the Indians utilized the sap of the maple, and so introduced it to the white settlers. An archaeological friend has sent me sheets of notes from the "American Anthropologist" abundantly proving this, especially in Canada and the West. (When the sap began to run they celebrated by a "maple dance.") Ben Perley Poore, in the report of the Commissioner of Agriculture for 1866 asserts the same of the New England Indians.

The trouble is about that word *humbo*. I find words in Iroquois, in Tuscarora, in Cree, and other tribal tongues for sap, for sugar, for "the time when the sugar tree water runs"—some of them so long and difficult that I know D. F. could never get them into type, however well he might manage the syrup itself! But nowhere do I find a hint of such a word as *humbo*, nor indeed any mention of the sugar in the early history of the Pilgrim Fathers. Of course they would have known a good thing when they saw it, and would have made maple sugar if maple trees grew in their vicinity, Indians or no Indians!

Another curious circumstance is that despite my appeal to the Old Folks of the whole country to tell about *humbo*, the only persons that answer can all be traced to one limited district, viz., Cheshire County, New Hampshire. Could the word have had an exclusively local origin and use? If there is any "Ashuelot Historical Society" or individual antiquaries on its banks, I wish they would give us light on *humbo*! [What a beautiful combination—"sweetness and light!" —Keen-eyed Proof Reader.]

[Add six brevier lines.—D. F.] Well, I have been down into the library and looked up some Indian words for you to set up; sugar tree: waronawonta (Onondaga), onsikäamme (Delawares); maple sugar: sinzib—[O, that's enough!—D. F.]

*Mr. Martin*

## The Statistical Story of Four States

### Ohio

On the birthday of the man who could not tell a lie, the Ohio tables started for Boston, a few days later than usual, with a report from every one of the 251 churches, one more than last year. Zanesville Second has disbanded, but Cleveland Emmanuel and Lakewood have been added. The total membership is 42,068, a gain of 241 in spite of the heroic house cleaning indicated by the fact that nine churches with over 50 removals each, aggregated 718 members dropped: Oberlin First, 137; Cleveland Plymouth, 107; Ironton, 102.

Fifteen churches have over 500 members, Cleveland Pilgrim holding its place at the head of the list with 1,077, Cleveland Euclid Avenue rising to second place with 975, Columbus First, third, with Oberlin First falling to fourth. The others in order are Akron First, Toledo First, Toledo Washington Street—which rises from ninth place to seventh with 185 accessions and a net gain of 143, having had 563 accessions in the five years of Mr. Allen's pastorate—Cleveland Hough Avenue, Mansfield First, Oberlin Second, Mansfield Mayflower, Medina, Painesville, Marietta, Elyria. Other churches having large accessions are Cleveland Hough Avenue 87, Oberlin First 70, Hudson 66, Cleveland Pilgrim 64, Ashtabula Second 63, Cleveland Euclid Avenue 57, Oberlin Second 54, Columbus First and Akron 50 each.

On the other hand, 49 per cent. of the churches have less than 100 members, the average for the state being 168; and 20 per cent. reported no accessions.

Cleveland Euclid Avenue leads in benevolence with \$14,733, followed by Marietta with \$10,778, Cleveland Pilgrim, Akron. There was a gain in the state of \$3,469. Seven churches exceed \$10,000 for home expenditure: in order, Cleveland Pilgrim, Euclid Avenue, Hough Avenue, Akron, Toledo First and Washington Street, Columbus First. Property has increased about \$175,000, and is now well above \$3,000,000, five churches reporting values of \$100,000 or more: Cleveland Euclid Avenue, Pilgrim, Plymouth, Toledo First, Mansfield First. Debts have increased by \$22,000.

Of conferences, Toledo, Cleveland, Central North (Mansfield), Central Ohio (Columbus), Medina, Marietta have gained members; while the Welsh conferences, Plymouth Rock, Puritan, Miami and Grand River have lost.

Of Congregational centers, Cleveland, with 23 churches, has 7,333 members, or "larger Cleveland," with 28 churches, 8,008 members; Toledo, seven churches, 2,776 members; Columbus, seven churches, 2,381 members; Oberlin, two churches, 1,640 members; Mansfield, two churches, 1,357 members; Akron, three churches, 1,316 members; Cincinnati, eight churches, 1,222 members; losses in Oberlin and Akron; gains elsewhere.

Sunday schools over 500 are: Toledo Washington Street, 1,359; Cleveland Pilgrim, 1,144; Cleveland North, Oberlin First, Cleveland Euclid Avenue, Cleveland Hough Avenue, Medina. Sunday school gain, 566; Christian Endeavor loss, 460. J. G. F.

### Vermont

In the Vermont statistics every church is represented more or less fully. The optimism of the collector is subject to a less severe strain this year than for a few years past. The figures tell a more cheerful story, and there is less need to "spain away de tex."

Three new churches, after deducting one which has been removed, bring our number to 212. None of these new enterprises is in any sense a violation of comity, and in two instances at least there has been a harmonious combination of all the religious elements of the community.

We have 21,816 members (of whom, alas! 5,270, or 24 per cent., are non-resident), a gain of 85. The real gain is larger. We have added 1,280 members, of whom 813 came on confession, the largest number for a decade; while our loss by death has been 366 and by dismissal 542. The disappearance of 233 by revision of rolls (111 in one church) has strengthened rather than weakened the churches affected. In two cases a belated count has revealed large errors in previous reports which decrease the reported membership without apparent reason. The gain, too, does not include the accession from the Christian denomination of the flourishing church at Randolph, as this transfer was not consummated until the present calendar year had begun.

Sunday school interests, which have shown in late years a regrettable decline, contribute to the general result by a gain of 390 in membership. So much cannot be said for the young people's socie-

ties, which show a loss of one society and 128 members, continuing the decline noticeable in recent years.

The total of benevolence, \$47,758, is a gain of \$403, but of our denominational societies only the A. M. A. and the C. S. S. & P. S. share in this gain, the other societies showing a loss from last year. A comparatively large increase in gifts to undenominational objects swells the total and causes the increase. A close study of these figures of benevolence should prevent our being exalted overmuch.

For the satisfaction of our personal religious needs, however, we have expended \$241,264, or \$10,409 more than in the previous year. Add to this an increase of \$2,652 in the debt on our church property, and it will be seen that we have not been forgetful to provide for our own. We appraise our plant at \$1,816,315, which is \$47,200 more than a year ago. Our invested funds amount to \$339,997, an increase of \$20,916.

Is the general outlook favorable, or the reverse? The chronicler does not hesitate to take counsel of his hopes rather than his fears. He is sure that he detects a deeper earnestness and a more resolute facing of existing conditions, which justify large hopes.

J. M. C.

### Connecticut

The Italian church in Stamford was dropped from the roll; Swedish church, New London, and Bunker Hill of Waterbury were added, making a total of 331, a gain of 30 churches in twenty-five years. Additions on confession were 2,080, total 3,327. Losses by death 1,083, by letter 1,173, by revision of roll 584, total 2,840; a net gain of 487, making the total membership 64,912. The gain in confession over the loss by death is 997; the number of families 45,733, a gain of 1,512; Sunday school enumeration 55,085, a gain of 683.

Seventy-four churches added on confession 1,426 members, in numbers ranging from 10 to 66.

Twenty-nine churches were vacant, eight supplied by licentiates, two by women, four by ministers of other denominations, and 104 had pastors installed by council. Six had pastors *emeriti* and in eight cases two churches were served by one pastor. One church which had practically given up services resumed regular work under the care of Miss Lydia Hartig. A branch church was organized under the care of Miss Flora D. Whilton.

The twenty-nine foreign-speaking churches added 200 to their membership and gave in benevolence 52 per cent. of the amount granted in aid. The 87 aided churches have a membership of 3,794 and added on confession 256 more than were lost by death. Their contributions plus the legacies amounted to \$11,195 or 78 per cent. of the aid granted.

The charities reported were \$333,913, legacies \$387,891 and the parish expenses \$797,832, total \$1,519,636. The sum of these three items for ten years is over \$13,000,000.

J. S. I.

### Maine

The summary of Maine statistics at the close of 1905 gives these facts: whole number of churches 262, a gain of two; present membership 21,270, including 4,477 non-residents; additions during year 946, on confession, 578; removals 904; net gain 42. Sunday school membership 21,380; loss 298. Young people's societies 147, with 6,689 members, a gain of 15 societies and 436 members; benevolences \$44,763, a gain of \$4,956; home expenditures \$280,019, a gain of \$43,214. Value of church property \$1,975,600; invested funds belonging to 108 churches \$300,721; debts upon 31 churches \$63,644.

E. M. C.



### Most Grocers Are Honest.

If your grocer tries to sell you the "just as good" kind, when you ask for Ivory Soap, look out.

He is the sort of man who will bear watching.

Most grocers are honest.

Most grocers sell Ivory Soap. Many druggists do, too.

Bath; toilet; fine laundry.

There is no "free" (uncombined) alkali in Ivory Soap. That is why it will not injure the finest fabric or the most delicate skin.



**Ivory Soap**  
It Floats

## Measurements of Character\*

By Rev. A. E. Dunning

Drop, drop, slow tears,  
And bathe those beauteous feet,  
Which brought from heaven  
The news and Prince of Peace!  
Cease not, wet eyes,  
His mercies to entreat;

To cry for vengeance  
Sin doth never cease:  
In your deep floods  
Drown all my faults and fears  
Nor let his eye  
See sin but through my tears.

—Phineas Fletcher.

The story of Jesus at Simon's table is a complete drama in itself. Each of the three principal characters takes his turn as the most prominent figure on the stage, expressing by word or action his judgment of the others, using his own standard of measurement. Simon measures the characters of Jesus and the woman by his estimate of himself. The woman measures the character of Jesus by her love of adoration for his excellence, and he measures hers by the love of compassion, while in comparison with her he shows the self-righteous Pharisee dwarfed in moral stature. The drama closes with Jesus occupying the center of the scene, the supreme judge of human character amid wondering spectators [v. 49].

Making unselfish love the standard of measurement he reverses the current estimates of character in his time, not only in the churches but among the people generally. The Pharisee believed himself and was believed by men to be approved of God, because he abstained from conspicuous sins, regularly went to worship in the temple, observed all the Church fasts, and scrupulously paid into the temple treasury tithes of all he received [Luke 18: 10-12]. When Jesus said to the chief priests and elders, "The publicans and the harlots go into the kingdom of God before you," he reversed popular judgment. He presented a new standard of measurement of character as determining fitness for the kingdom of heaven [Matt. 5: 20]. The teacher's task in this lesson is to make plain what that standard is and how Jesus used it; to show what harlots Jesus preferred to Pharisees and why he preferred them. This is to be done by studying these concrete instances of a Pharisee and a harlot in their relation to Jesus. We have in this dramatic picture:

1. *A Pharisee's idea of a prophet.* Simon was clear in his own mind as to the character of a prophet. He would be first of all a Pharisee, such as Simon was—a man who strictly observed all the rules of the Jewish Church. Paul described such a man [Phil. 3: 5, 6]. Next, he would have a divine gift to discern the characters of others, would know a Pharisee and reverence him, would discover intuitively the character of sinners and hold himself utterly aloof from them. Now Jesus had the reputation of being a prophet. Simon had the curiosity to see if the popular judgment was correct, and invited him to dinner, but withheld from him the customary courtesies to an honored guest [vs. 44-46] not being sure that he was worthy of them. When the woman came in, whose character Simon knew so far as it was public, and touched the feet of Jesus reclining on the triclinium, and he did not resent her attention, Simon concluded that Jesus either knew she was a harlot and therefore was a bad man, or else that he did not know her character and therefore was an ignorant man. In either case he could not be a prophet. The Pharisee had applied his standard of measurement to Jesus and found him wanting.

2. *A sinner's idea of a prophet.* This woman was evidently already acquainted with Jesus. Perhaps it was in gratitude for some service which he had rendered her that she came to him with her precious perfume vase. At any rate she knew him as a benefactor of men, discerned the purity and nobility of his manhood, and had an intuitive sense that he would not repel the tribute of penitent adoration of what she discerned in him. However great a sinner she was, she still had the power to know goodness and holiness in a human life and the impulse to adore and to reproduce them. She saw these things in Jesus, put her faith in him and laid bare before him her inmost heart in an act of unreserved self-sacrifice. She applied her standard of

measurement to Jesus and found it correct.

3. *Jesus' estimate of the Pharisee.* Simon had said nothing in words, but his looks had revealed the meanness of his soul. He was self-centered, and his self-love was a sufficient motive to keep strictly the laws of his sect. Seeing nothing in the noblest men so attractive as what he saw in himself, he could not appreciate forgiveness, and was not capable of much love. He had a mathematical but not an ethical or emotional estimate of Jesus' parable [vs. 40-43]. It was natural for him to withhold ordinary courtesies from a guest whom he had invited from a mean motive but did not honor in his heart. When Jesus applied unselfish love as a standard of measurement to Simon, the Pharisee did not understand that he appeared shrewd and contemptible.

4. *Jesus' estimate of the sinner.* He did not minimize nor condone her sins; nor did she. But beside the niggardliness of Simon's treatment of him, he placed her lavish devotion. Great were her sins, but greater was her love for what he revealed to her of the Father. To her love he responded with the love of the Father for his child who trusted him. Love united to love conquered sin and assured her that it was forgiven. The righteousness of the harlot exceeded the righteousness of the Pharisee, therefore she entered into the kingdom of heaven [v. 50] and he remained outside. No other story in the Gospels reveals God to us more clearly than this; in his relation to sin, and his contrasted feelings toward self-righteous and toward self-condemned sinners. No other story helps us to a nobler idea of the manhood of Jesus Christ—his discernment of character, his courtesy, his contempt for meanness clothed with respectability, his love for what is humanly lovable even when concealed under a garb of shame.

Bowdoin College rejoices in a gift of \$50,000 from an alumnus, Col. Isaac H. Wing of Bayfield, Wis., to endow the chair of mathe-

matics. The arrangements for the gift were practically made at the recent Bowdoin alumni banquet in Washington, where Colonel Wing has been spending part of the winter. Yale, too, is happy in the prospect of receiving nearly \$100,000 from the estate of the late Dr. William T. Bacon, on the death of his widow. A bequest of \$19,500 to the C. H. M. S. is immediately available.

### Local Indorsement of the Dayton Council

AT AURORA, NEB.

Sunday, March 4, was observed by the Congregational and United Brethren churches of Aurora, Neb., in a way that made it a great source of instruction and inspiration. To celebrate the results of the Dayton conference, union services were held morning, afternoon and evening, the Endeavor Societies holding also a joint meeting at 6:30. Both pastors spoke earnestly on the significance and promise of the movement toward unity, and at the evening service laymen indorsed and emphasized the cordial positions the pastors had taken. Sentiment was strongly in favor of the union of the three bodies, and not a discordant note was sounded during the day. At the morning service it was decided that a brother pastor from the Methodist Protestant denomination was on the platform, so that each of the three bodies concerned was represented.

It would seem that the movement toward actual union must now be taken up by the local churches. Certainly in communities where two or more of the denominations interested are located such united approval of the splendid work of the brethren at Dayton would be appropriate and effective.

A. E. E.

AT WYOMING, ILL.

The church, Rev. William Moore, pastor, in its new manual will insert after The Creed of 1883, the words, "We also indorse the following Declaration of Faith put forth by the Tri-Church Council at Dayton, O., in February, 1906." The words, "In affiliation with the General Council of the United Churches," will also appear each month in our church paper, as in the weekly calendar of the Edgartown (Mass.) church, to which you refer in your issue of March 17.

W. M.

## PURE FOOD LAW

Senate Expected to Pass It

There will be no change in the  
cure of

## FERRIS HAMS AND BACON

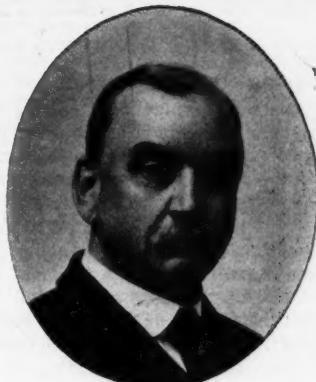
because we have never used  
injurious preservatives

INSIST UPON THE BEST



HARTSHORN  
SHADE ROLLERS  
Bear the script name of Stewart  
Hartshorn on label.  
Wood Rollers. Tin Rollers.

\* International Sunday School Lesson for April 22. Jesus the Sinner's Friend. Text, Luke 7: 36-50.



REV. FRANCIS M. PRICE  
Guam



REV. JOHN K. BROWNE  
Harpoot, Turkey



WILLIAM M. ZUMBRO  
Madura District

## Effective Champions of Foreign Missions

The group of men herewith pictured have been rendering yeoman's service in behalf of foreign missions during the last three months in connection with the special American Board campaign East and West. Together with Secretaries Patton, Creegan and Hitchcock and Dr. Arthur Smith of China, they have been going from city to city, addressing large audiences and bringing to many of their hearers an altogether new conception of the extent and dignity of the foreign missionary movement.

All have been for some years on the field, but hardly any of them can be called as yet veterans and they came home to garner up strength again to plunge into the fray after a few months' furlough. But they have been willing to contribute a considerable portion of their resting time to forwarding the interest of the Board in this campaign and they have so endeared themselves to our churches in different places that we are confident our readers will be glad to look upon their faces. During

this campaign sixty-seven cities and towns have been visited, from Portland, Me., to Topeka, Kan., and some 35,000 persons have been addressed, more than seven hundred pastors were in attendance, while the number of men at the men's suppers in different places ranged from 50 to 150. At Boston there was a notable gathering of 1,500 men in Tremont Temple. Most of the missionaries whose faces appear on this page expect to return to their fields in the course of a few months.



REV. IRVING M. CHANNON  
Kusioe, Caroline Islands



REV. F. B. BRIDGMAN  
Zulu Mission, South Africa



REV. HENRY G. BISSELL  
Ahmednagar, India

### Professor Hale's Conversion

FROM THE UNITARIAN POINT OF VIEW

One of the most extended and suggestive treatments of the recent conversion of Prof. E. E. Hale, Jr., of Union College, Schenectady, N. Y., a son of Dr. Edward Everett Hale, which has appeared from a Unitarian source, is that by the editor of the *Pacific Unitarian*. After extolling the large humanitarianism and long and self-effacing services of Dr. Hale, the article goes on to say:

If the kind of Unitarianism his father preaches and lives had possessed him, he probably would have felt no need of this change to Calvinism. He himself says: "It became clear to me that I had been giving up the element of self in life that I might accept Christ as a Master. I therefore openly did so." Here is the sore spot. His life was selfish. His father's precept and example had not sufficed to move him. If he was a Unitarian, it was only nominally. We are informed that he has never connected himself actively with any Unitarian church and has taken little, if any, interest in matters of religion. He was without doubt living a perfectly respectable life, but a very dull one, with little thought of others, with no glow of enthusiasm, no stern conviction of respon-

sibility, no joy in working with God for the upbuilding on earth of his kingdom. The value of a religious faith for any individual is measured by its power of inspiration, by its actual helpfulness in nourishing a full normal life—healthful, happy, fruitful.

Whenever Unitarianism fails to do this it should make no complaint, but rather rejoice, if an unresponsive soul can find the help it needs elsewhere. If Professor Hale is a better and happier man in the Presbyterian Church, it is proof, whatever the reason, that for him it is his true religious home, and his father would be the last man to regret his finding it.

Why it should be or need be it is not easy to understand. Why the son of his father could settle into such a misapprehension of what the Unitarian position calls for one cannot see. The unselfish helpfulness that it nourishes is surely sufficiently evident. If there is anything good that we fail to give, let us find what it is and why we fail. If it is our fault, let us correct it. If it is a lack that inheres in a higher regard for truth and integrity, let us accept the consequences, and persevere in the course marked out for us by our convictions.

To convert is to turn around and start in another direction. Most of us need to be converted very often. We do not

keep on when we get started right, and selfishness is a constant deflecting force. It is a great gain when we confess we are on the wrong course and turn about. We need to be afraid of not being converted rather than of being converted. Of course, we need to be discriminating in judging of what we need to be converted from, and to. A good life is the end in view always, and whatever leads to that it is safe to follow.—*The Pacific Unitarian*.

### The Strenuous Life

The law which bids us "scorn delights and live laborious days," which assures us that

Mortals miss  
Fair prospects by a level bliss,

is the very central law of life. To preserve our faculties at their topmost level by constant work; to abhor and keep from the ruts of luxurious ease; to welcome the opportunity of sacrifice, the doing of things that crucify the flesh; to maintain in every department the strict subordination of lower to higher, of animal to spiritual—this we are coming now to recognize is not only the teaching of the New Testament gospel; it is seen by science to be the one and only way upward.—*J. B.*, in *London Christian World*.

## The Literature of the Day

### A Stimulating Volume of Essays

The essayist has returned, but not as in former years. He holds and pleases the mind not by his graceful rhetoric, with dignified, melodious periods, but by keen wit, rapier-like thrust and parry, flashing and startling epigram. It may be, perhaps, that he adds little new thought to the discussion which he shares. But at least he makes you hear his message, you do not care to sleep while he preaches. He may not solve the problem which he raises but he forces you to see there is a problem.

Chesterton is one of the group, Masterman is another. And, of the two, Masterman has the most to contribute. His recent collection of essays, *In Peril of Change*, is of the best type. Every minister, every student of the kingdom of God may profit by reading the longest essay, *The Religion of the City*, a description not only of London but of any great city. It is the voice of a new Jeremiah, earnestly, seriously warning us of our sins, yet not hopelessly. The dominant note of the book is "change," tumultuous, tempestuous, with wreckage and suffering, but change in the end for the better. "A world which is forgetting God does not involve a God who is forgetting the world. The movement of new spiritual advance may arise from without, not from within the Church. . . . But no human willfulness or weakness can forever delay the restitution of all things and the triumph of the end."

Many of these essays are biographical and remarkably illuminating. The Church Militant describes four religious leaders, of widely different temperament: Temple, Westcott, Creighton and Dolling. Again Spenser and Carlyle, an odd couple, are compared; and again Disraeli and Gladstone. These titles suggest the nature of the volume. It is sociological, biographical, religious, prophetic. It is stimulating reading, well worth while.

(*In Peril of Change*, by C. F. G. Masterman. pp. 331. B. W. Huebsch, New York. \$1.50 net.)

### The Negro and the Nation

In considering the Negro problem a fair view of the South is as important as a fair view of the Negro. To this absolutely necessary end, Mr. George S. Merriam's recent work, *The Negro and the Nation*, is a valuable contribution. The book is much more than a discussion of the place of the Negro in the nation, it is a review of the political history of the nation as it revolved around the question of slavery and emancipation. "If only North and South could have known each other's best as they knew each other's worst!" the author exclaims, in the midst of his argument. And this is his endeavor, to set forth and interpret the best in each without ignoring the less good and the worst. Very valuable are the early chapters explaining the national mind toward slavery from the colonial days, the gradual movement toward emancipation, stopped by the invention of the cotton gin and the sudden tremendous rise in economic value of Negro labor. The complicity of the North in the slave

trade, even after the Northern states had become free, should not be forgotten in forming moral estimates. The change of base in the part of Southern churches is a sad chapter in religious history. The unrealized but evident influence of the economic argument in guiding the judgment of the churches is a lesson which should be heeded in our own day when the same influences exert themselves to shape the attitude of religious bodies toward the power of ill gotten gains.

In both South and North, however, there were voices raised against slavery and a strong tide was setting in that direction long before Garrison spoke. As the description moves on toward "the great conflict," the mind of each side is clearly interpreted. It would be difficult to conceive of a more intelligible or fairer statement than is given in the graphic chapter entitled *Face to Face*, where the Southern side is supposed to be summed up by a Secessionist and the Northern reply is given. Admirable are the estimates of the character of Davis, Toombs and Alexander Stephens in the South, and of Garrison, John Brown, Greeley and Channing, Governor Andrew, Beecher and Armstrong, in the North. And amid them all, solitary, sad, harassed on every side, but sturdy, self-poised, granitic, is Abraham Lincoln, the man at the helm, who as the years pass by stands out ever more clearly, the God appointed arbiter of destinies.

The period of reconstruction, which has an important bearing on the situation now confronting us, is carefully described in a series of chapters. We could wish that space had allowed as full a treatment of present conditions in South and North as has been given to earlier periods, but doubtless that was impossible in the compass of a volume. We are grateful for the book as it is. It cannot fail to exert a beneficent influence in promoting that mutual understanding and sympathy which is desirable. And with that condition of mind the united people, North and South together, can work out the problem.

(*The Negro and the Nation*, by George S. Merriam. pp. 436. Henry Holt & Co.)

### Tennyson's Comments on *In Memoriam*

Tennyson's influence as a teacher of instinctive and unconquerable faith in an age of insistent, and indeed inevitable doubt, largely depends upon the utterances of *In Memoriam*. The poem appealed to all the deeper natures of his own time, and still appeals, by its high thought and frank facing of the spiritual and intellectual difficulties which spring out of grief and death. It is long; it is meditative; it is often obscure; and it contains a wealth of allusions which are partly personal and intimate and partly literary or historical and so, in both cases, in need of elucidation. The appeal was often made to Tennyson to explain such allusions; and though for the most part he took refuge in the poet's privileged silence, yet at the end of his life he undertook a commentary,

with the result—under the editing and enlargement of his son and his widow—of an edition which carries such elucidation as the poet and those nearest to him think it wise to offer to the public.

The book itself, in the convenient form and familiar blue cloth binding of the *Golden Treasury* series, is an ideal edition for companionship and study. The original matter is put at the end and includes a brief introduction by the present Lord Tennyson, and notes. The son, as in his biography, emphasizes his father's belief in immortality and his essentially Christian faith. Much the larger part of the material in the notes is supplied by the editor, though his father's contribution is valuable. It illustrates the poet's sympathetic study of the natural sciences and his transfusion of the knowledge they supplied him into the material of imaginative poetry. And, on the other hand, it shows how completely his mind was steeped in the classic atmosphere. The notes are a real addition to study of the poem and this must be henceforth the definitive edition.

(*In Memoriam*, annotated by the author. pp. 265. Macmillan Co. \$1.00.)

### RELIGION

*Individuality and Immortality*, by Wilhelm Ostwald. pp. 174. Houghton, Mifflin & Co. 75 cents net.

Professor Ostwald is one of the greatest chemists of the world, and a thoughtful interpreter of the philosophical implications of science as well. This lecture reveals intellectual ability but no spiritual vision of or aspiration for persistence of personal identity after death. In fact, the only immortality foreseen or desired by the lecturer is perpetuity of the race in a mundane sphere. Men's influence will remain to shape their successors through works wrought or words spoken while in the body; but even this influence will disappear ultimately, individuality decreasing as duration increases. Thus at last the drop falls in the ocean of time and is lost. Inasmuch as this view of immortality is said to be dominant in academic circles in Germany, the book has the significance which attaches to a statement so destructive of Christian ideals of immortality. Complaint has been made that Harvard selects lecturers on the Ingersoll Foundation who are as wanting in the religious point of view as certain recent scientists who have lectured there have been.

*On Life After Death*, from the German of Gustav Theodor Fechner, by Dr. Hugo Werneck. pp. 135. Open Court Publishing Co. Chicago.

The essay of which this little book is a translation was first published in German in 1835. Its author held that "the spirits of the dead continue to exist as individuals in the living," and has worked out this idea in quaint suggestions and meditations which will interest many and perhaps will add somewhat of illumination to their eager gaze into the world beyond death. It is devout, hopeful and confident of a kind of personal immortality.

*The Church's One Foundation*, by Rev. W. Robertson Nicoll, LL. D. pp. 94. A. C. Armstrong & Son. 75 cents.

Questions raised by the recent historical criticism of the New Testament are here considered. Dr. Nicoll complains of many recent handlings of our Lord's life that the writers have approached the subject with presuppositions which beg the vital questions in advance. He compares the confidence of literary critics both of the Old and New Testaments with familiar failures of discrimination in regard to the writings of Englishmen. From these criticisms he proceeds to an exposition of his own methods of approach to the problem of Christ's character and influence.

*The Testimony of St. Paul to Christ*, by R. J. Knowling, D. D. pp. 533. Chas. Scribner's Sons. Imported. \$3.00.

These three series of lectures by the Canon of Durham and Professor of Divinity in Durham University, aim to establish the genuineness of the Pauline Epistles, to examine their testimony to the facts and teachings of the Gospels, and to the life of the primitive Church. Dr. Knowling is familiar with the German literature on which Professor Foster in his *Finality of the Christian Religion* and Professor Schmidt in his *Prophet of Nazareth* have largely drawn. Those who have read these volumes should also read Dr. Knowling's lectures, in which they will find how much more a different but no less scholarly attitude of mind can discover to confirm one's faith in the reality of the life of Christ as recorded in the Gospels and as it was impressed on the primitive Christian Church. These lectures are a comprehensive and able defense of the historic interpretation of the New Testament which presents Jesus Christ as the Son of God who lived as a man among men, died on the cross for our sins and rose again the third day according to the Scriptures.

*Old Testament Introduction*, by John Howard Raven, D. D. pp. 362. F. H. Revell Co. \$2.00 net.

Classroom lectures maintaining the traditional view of the inspiration, dates, authorship and purpose of the books of the Old Testament, stating in part the conclusions of modern critical scholarship and answering them. To those who wish to see how a teacher of the Old Testament would defend the traditions of the composition of the Old Testament for the instruction of pupils presumably in agreement with him, this will be a valuable compendium.

*Pencil Points for Preacher and Teacher*, by Robert F. Y. Pierce, D. D. pp. 210. F. H. Revell Co. \$1.25 net.

For those who wish to employ the aid of the blackboard in Sunday school or pulpit, this book of suggestions and sketches will be very helpful. The author has in mind the average man who is not possessed of much artistic skill and must be satisfied with crude outline work.

*The Gist of the Sermon*, by Rev. Herbert C. Alleman. pp. 230. Lutheran Pub. Soc. 75 cents.

An exposition of the Book of Ecclesiastes in which no analysis of the book as a whole is attempted, but separate passages are handled suggestively as a message for young men.

*Pulpit Power and Eloquence*. Vol. III. Compiled by Frederick Bartow. pp. 455. F. M. Bartow, Cleveland, O.

This collection contains a hundred revival sermons and outlines. It begins with Justin Mather, Clement of Alexandria and Chrysostom, but the great majority of sermons are from preachers of the generation just passed.

*The Covenanters*, by Rev. John Beveridge, B. D. Paper. pp. 136. Imported by Chas. Scribner's Sons. 20 cents net.

*A Complete Handbook of Religious Pictures*, by Rev. William Walter Smith, M. D. Paper. pp. 113. New York Sunday School Commission, New York.

#### FICTION

*The Truth About Tolna*, by Bertha Ruskie. pp. 368. Century Co. \$1.50.

This is not a mediæval tale full of battle and wounds, but a very modern story of the loves of young men and maidens. It abounds with incident, queer entanglements, odd characters and the sorrows and joys incidental to the course of true love. A rich vein of humor enlivens the narrative and all ends well, though not perhaps as the reader expects.

*Randvar the Songsmith*, by Ottile A. Liljen-crantz. pp. 314. Harper & Bros. \$1.50. It is a pretty conceit to make the old stone tower at Newport the center of a Norse romance. According to the story, that was the site of Norumbega and there Randvar and the Earl's daughter loved and suffered in the days of the Northmen. A human villain and a weird demon of insanity play havoc with the course of true love, but all ends well and the modern *Saga* is pleasant reading.

*The Spirit of the Pines*, by Margaret Morse. pp. 158. Houghton, Mifflin & Co. \$1.00.

A slight sketch of a man and a maid—their separate troubles and the way they helped one another. A wholesome breath of outdoors gives the little book its chief charm.

"No. 101," by Wymond Carey. pp. 378. G. P. Putnam's Sons. \$1.50.

A romance of the court of Louis XV. based upon the mysterious doings of a French traitor or traitress, known as No. 101. Important secrets were sold to the English Government again and again, by this anonymous spy. Plots and counterplots in the life of Madame de Pompadour help to deepen the mystery. The construction is somewhat faulty, so the reader's patience is unduly tried at times, but on the whole the story is entertaining and well written.

*Miss Primrose*, by Roy Rolfe Gilson. pp. 294. Harper & Bros. \$1.25.

A story which is as fresh and wholesome as its name. The author's admirers will not be disappointed in this longer piece of work, which is quite as well done as his short sketches. Without plot or villain or hero, this unfolding of the life of a valuable old maid is full of interest with many a touch of humor.

*The Vision at the Savoy*, by Winifred Graham. pp. 826. F. H. Revell Co.

How shall we evangelize the rich? A brilliant and unconventional young woman of great wealth, confronted by death, suddenly realizes that religion has had no place in her life. How may others, like herself, the thoughtless, irreligious rich, be converted? She provides that her fortune shall be devoted to the solution of this problem. The method employed by the consecrated young man to whom the task is bequeathed is not that of a modern Savonarola, and few readers will believe that the secret is discovered. But the theme is important, the story is novel, well told, earnest and suggestive.

*Alexander Gifford or Vi'let's Boy*, by Rev. H. A. Merrill. pp. 331. Newcomb & Gauss, Salem, Mass.

The student of the Negro problem will be interested in this book in spite of its serious literary defects. It describes the efforts of Negro boys and girls to gain an education. The hostile and the friendly opinions of Southern whites, an illiterate Negro preacher's sermon, revival scenes and an attempted lynching, illustrate the needs and the difficulties of the situation. The writer has evidently lived and labored among the Negro people and ardently champions their cause.

#### Books Received

(During the Week Ending April 3)

*AFTER HIS LIKENESS*, by J. W. Jack. pp. 200. H. R. Allenson, Ltd., London. 85 cents.

*METHODE HENIN*: First Year in French for Beginners, by B. L. Henin, LL. B. pp. 52. D. C. Heath & Co. 50 cents.

*THE CHILDHOOD OF JESUS CHRIST*, by Henry van Dyke, D. D. pp. 122. F. A. Stokes Co. \$1.00.

*CHILDHOOD*, by Mrs. Theodore W. Birney. pp. 254. F. A. Stokes Co. \$1.00 net.

*IDEALS FOR GIRLS*, by Mrs. Frank Learned (Priscilla Wakefield). pp. 226. F. A. Stokes Co. \$1.00 net.

*THE JOY OF LIFE*, by Lillie Hamilton French. pp. 274. F. A. Stokes Co. 80 cents net.

*CHILDHOOD AND GROWTH*, by Lafayette B. Menzel. pp. 54. F. A. Stokes Co. 60 cents.

*MUNICIPAL OWNERSHIP IN GREAT BRITAIN*, by Hugo Richard Meyer. pp. 340. Macmillan Co. \$1.50 net.

*A HARMONY OF THE BOOKS OF SAMUEL, KINGS AND CHRONICLES*, by William Day Crockett, with an introduction by Willis Judson Beecher, D. D. pp. 365. F. H. Revell Co. \$1.50 net.

*CATTLE BRANDS*, by Andy Adams. pp. 316. Houghton, Mifflin & Co. \$1.50.

*LINCOLN, MASTER OF MEN*, by Alonzo Rothschild. pp. 531. Houghton, Mifflin & Co. \$3.00 net.

*THE EVASION*, by Eugenia Brooks Frothingham. pp. 415. Houghton, Mifflin & Co. \$1.50.

*THE MUSEUMS AND RUINS OF ROME*, by Walther Ameling and Heinrich Holtzinger. 2 vols. pp. 326, 183. E. P. Dutton & Co. \$3.00 net.

*WESSEX*, painted by Walter Tyndale, described by Clive Holland. pp. 271. Macmillan Co. \$6.00.

*THE STUDY OF A NOVEL*, by Seiden L. Whitcomb. pp. 331. D. C. Heath & Co.

*THE GOOD LIFE*, by Thomas Hamilton Lewis, D. D. pp. 214. Meth. Prot. Book Concern, Baltimore.

*THE FUNDAMENTALS AND THEIR CONTRASTS*, by James M. Buckley, D. D. pp. 210. Eaton & Mains. \$1.00 net.

*CONGREGATIONALISTS: WHO THEY ARE AND WHAT THEY DO*, by Theodore P. Prudden. pp. 80. Pilgrim Press, boards, 40 cents net; paper, 25 cents net.

*BIRD AND BOUGH*, by John Burroughs. pp. 70. Houghton, Mifflin & Co. \$1.00 net.

#### Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 6

Mrs. W. H. Bledgett, president of the Woman's Home Missionary Association, presided. Mrs. Capron recalled early experience in India and begged that friends here would pray that missionaries be kept from the stains of heathenism, that they may have the "indefinable something," the abiding under the shadow of the Almighty, which they so much need.

Especial mention was made of wives of native pastors in the Zulu Mission. These women are real helpers to their husbands, bringing in by their womanly, Christian influence other women who may be won to a better life, and often also teaching a school for five hours a day. Miss Todd from Allahabad, India, of the Woman's Union Missionary Society, gave interesting facts in connection with her work. Miss Kyle, field secretary, had just returned from eleven weeks of meetings in New York, Philadelphia and Washington. She made sixty-eight addresses during this time, and met companies of children, girls, young women, older women and the mixed audiences of weekly prayer meetings. Mrs. Carrington, who was for several years in Marsvan, and who left the next day for Constantinople, was introduced.

Miss Luckey of Portland, Ore., brought greetings from the Oregon Branch of W. B. M. P. and spoke of the problems which confront their workers and especially of the work among the young people, with which she as secretary is officially connected.

#### Education

Sunday, March 11, Herrick Hall, the girls' dormitory of Pacific University, burned to the ground. No lives lost; contents of building saved: loss, \$20,000; insured for \$10,000. Gifts for a new building in sums of from \$100 to \$20,000 are much needed.

Harvard's Lawrence Scientific School ceases to have a separate identity, and hereafter Harvard College will confer the degree of bachelor of science; in addition the university will use the McKay large bequests to build up a fine graduate school in applied science.

**Does your baking powder contain alum? Look upon the label.**

**Use only a powder whose label shows it to be made with cream of tartar.**

**NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.**

### A Welcome to the Church Home

Within the next few weeks, many of our churches will receive large accessions to their membership, the fruit of winter and Lenten evangelism. Shall we not emphasize as helpfully as possible the fact that these pilgrims and strangers have entered into our special branch of the household of faith? Unfortunately it is customary to receive those who join by letter, by vote at a midweek service, when only a fraction of the membership is present; and besides this formal action in many cases there is no public word of welcome—nothing to indicate thankfulness in view of added members and increase of strength. Too often there is little to cause those who have changed their church relationship to feel that any hand of fellowship has really been extended. They have come as strangers and they remain such. They have the feeling of boarders, not of members of the family, and thus both they and those to whom they have been joined suffer loss. The sense of unity is wanting and there is no practical illustration of the meaning of Christian brotherhood.

By contrast, let me describe a service lately held by the North Shore Church, Chicago. This church is finely located, has an enthusiastic pastor and the promise of large success. A number of members having been added, one evening a special service was held, designed to kindle and deepen in them the home feeling. By one speaker they were welcomed anew to the Christian life. The pastor with strong and winning words bade them welcome to a particular Congregational church. Another emphasized the truth that the heart of Christ held for them a divine welcome, and still another, in view of what had been said, asked, "What next?" urging that in future constant heed be given to the word spoken to all believers, "Ye are my witnesses, saith the Lord." Then followed from both the new and the older members brief utterances which tended to fuse all hearts. With the singing of Blest Be the Tie That Binds, the simple, instructive and helpful service closed. To a stranger, the example thus set seemed one that might be widely and profitably imitated.

E. H.

### On Martha's Vineyard

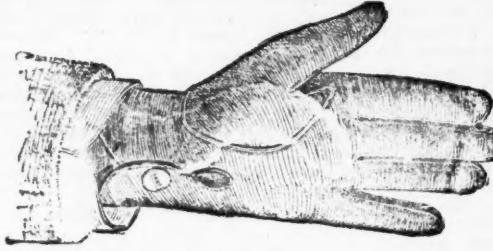
Rev. G. A. Andrews of Holliston conducted a series of evangelistic services at Edgartown, March 26-30. Believing that men are not responsible for the weather, he preached right on through rain and sunshine, and by Thursday had the room crowded. Results are best stated in the words of a resolution adopted by the church: "Mr. Andrews, by his forceful and earnestly spiritual sermons, has been a great blessing to us in Edgartown, leading several of our people to enter the Christian life, causing our children to enjoy the church with new zest and inspiring us to better work in every department."

In order to improve the quality of the instruction in the Sunday school the teachers have spent one evening each week studying a text-book prescribed by the Massachusetts Sunday School Association. At the completion of the course they were examined and received certificates from the State Association. The Junior Endeavorers have earned more than \$40 by means of two entertainments during the winter. This money will be used to give the children a June outing, the boys visiting Nantucket for a three days' camping trip and the girls enjoying a great big red-letter day in New Bedford.

In West Tisbury the pastor, Rev. H. Adadourian, has organized his children in a unique way. He is combining the idea of the Junior Society C. E. with that of the pastor's class. The results are excellent both as to improving youthful manners and increasing religious interest.

M.

Once there was a country newspaper man who mixed sawdust with the meal he fed his hens. He thought they would never know the difference. But they got even. When he came to set the eggs, half the brood hatched were woodpeckers. Whatsoever a newspaper soweth, that shall it also reap.—Prof. F. M. Davenport.



# Easter

## GLOVES

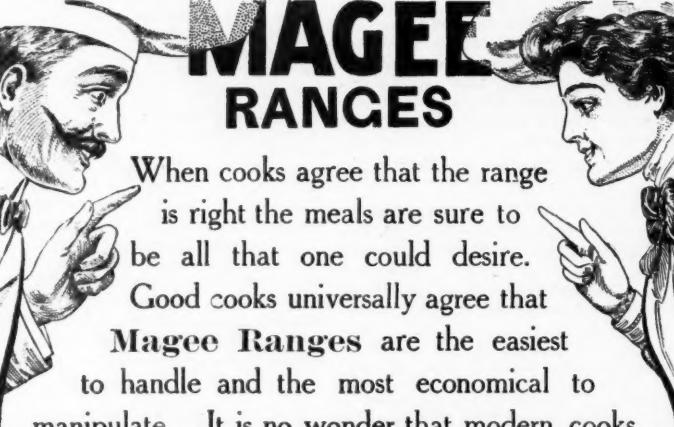
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## SHIRTS

## HOSIERY

FOWNES' HEAVY WALKING CLOVES. Hand Sewn.....	\$1.50
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SHIRTS—For all occasions.....	\$1.50 to 7.50
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XUM

## In and Around Boston

## Palm Sunday at Central Church

The large audiences assembling each Sunday at Central Church are not going there to indulge in that complacent feeling caused by honeyed words from the pulpit. The attendants, among whom are many young people, know their pet weaknesses, not to say sins, are to be pointed out plainly by the minister—still they go. Last Sunday Mr. Denison elaborated on different forms of selfishness until the most self-satisfied was obliged to admit himself included. A rather unique and certainly helpful Palm Sunday service resulted from shifting the emphasis from Christ's temporary triumph to the reason for it. As the flag of a man's country floating before his eyes on the battlefield enables him to forget the flying bullets, the misery and danger of his present position being minimized or even unnoticed by the passion for a great object, so the lesser adversities and sufferings and triumphs of Jesus became as nothing before his supreme idea of being lifted up on the cross that man might live. It is the great thing which enables us to forget the small; and when an individual or a church becomes engrossed in minor things it is a sign that they have taken their eyes from the cross, have turned away from higher motives to lower ones.

## Mr. E. H. Griggs's Lectures in Boston

Mr. Griggs closed his course on Browning last Friday with a study of the poet's ideal of womanhood as embodied in *Pompilia*, in *The Ring and the Book*. The large and appreciative audience was reluctant to depart without a personal word from the lecturer. Yielding to their evident wish, Mr. Griggs spoke modestly of what he desired his work to accomplish and of future lectures. He feels that even in these days of many organizations there is yet room for one who desires to deal

## FOOD SENSE AND NONSENSE

The Experience of One Man's Stomach  
Worth More Than All the Theories of  
the "Professors" and "Doctors"

The attempts to secure pure food laws have called out many articles on the question of diet and the nutritive value of various foods. Most of these articles show an amazing mixture of food sense and food nonsense.

A writer in the April *McClure's* concedes the truth that whole wheat flour contains more nutriment than white flour, but claims that it is not so digestible as white flour. This may be true and it may not be true. Scientific food experts are not agreed on this question.

To meet this objection, however, the shredding process was invented. Shredded whole wheat contains ALL the flesh-forming, strength-giving elements stored in the whole wheat berry, made digestible by steam-cooking and shredding. The delicate porous shreds are quickly permeated by the digestive fluids of the stomach and are assimilated when the stomach rejects all other foods.

Two boys in Genesee Wesleyan Seminary at Lima, N. Y.—Sherman Cady and Harry J. Heltman—lived for six weeks during the past winter on shredded whole wheat and milk. They ate nothing else during the six weeks. One gained six pounds and the other seven. Moreover, one of them was completely cured of a very serious stomach trouble. Both not only carried along their studies but took part in several athletic events which called for strength and physical endurance.

There is no question about the whole wheat containing all the elements for the perfect nourishment of the human body; and there is no longer any question that these elements are presented in their most digestible form in shredded whole wheat biscuit. Our new cook-book which tells all about shredded wheat is sent free. The Natural Food Company, Niagara Falls, N. Y.

directly with the individual, and whose aim is simply to teach. He urged his hearers to receive the same ideal and to make themselves felt as forces for spiritual uplift and righteousness.

Two courses are announced for 1907, one on Goethe's *Faust* and another on *The Ethics of Personal Life*. Mr. Griggs hopes to give these courses at a time which will not coincide with that of the weekly prayer meeting, a conflict which he regretted this year.

## The New Floating Hospital

It is expected that the new boat now being built at East Boston will be ready for use by July 1. It will have twice the capacity of the old one. The entire space will be constantly used. This most beneficent of all our charities has steadily increased since it began in 1894. That year about 2,500 sick children received treatment. Last year the number was 9,763. In each of the recent years an increasing number of applications have had to be refused. Good food, careful nursing and sea air have saved the lives and brought back the health of a multitude of sufferers. The cost of the boat fully equipped will be about \$95,000, of which somewhat more than one-third is already subscribed. The treasurer, to whom gifts should be sent, is George C. Lee, of the firm of Lee, Higginson & Co., 44 State Street.

## Superintendent Brooks with the Faneuil Church

Faneuil Church, Rev. A. H. Mulnix, pastor, is rejoicing over the fact that the new superintendent of Boston schools, Stratton D. Brooks, has bought a home in its section of the Brighton district and will renew the active relation with this church which existed not long ago when he was a supervisor in the Boston schools and Faneuil Church was just beginning.

## Pastoral Visitation

The Ministers' Meeting last Monday was like a family conclave, the one brief paper being followed by informal remarks. Dr. Sims in his address outlined a plan he had used successfully, that of calling by streets in alphabetical order, announcing them beforehand on the church calendar. His church has made an appropriation which enables him to drive to the more distant points. Mr. Woodbridge described a peculiarly fruitful series of calls in a single afternoon; Dr. Allbright told of a recent arrangement by which his board of twelve deacons shares the visitation with the pastor; and Mr. Hunnewell said he was similarly relieved by the women of his church. Testimony as to the difficulty of finding time for visitation was unanimous. Dr. Morgan of Elgin, Ill., who has been ill at Clifton Springs, was cordially greeted and said that he used the four afternoons between Monday and Saturday for calling. Rev. C. M. Southgate, new secretary of the Massachusetts Bible Society, expressed his desire to serve the churches through that organization; and Rev. H. M. Penniman briefly reported the work of Berea College.

## A Toast to the Hostess

Here's to the hostess who has worried all day, And trembled lest everything go the wrong way. May the grace of contentment possess her at once, May her guests—and her servants—all do the right "stunts."

—*Good Housekeeping.*

Our good Dr. Cuyler accounts for the lack of conversions by a decline of preaching to the unconverted. He says that "preaching to Christians has been relatively overdone, and preaching to the impenitent, underdone." Perhaps there have been too many attempts to convert the impenitent by absent treatment. We have heard fervid sermons addressed to them when every person in the audience was a professing Christian.

## April Weddings

Intending Purchasers of fine PORCELAIN and CUT GLASS will find extensive exhibits of the choice things to be seen in this line, equal to the best, among which are:

China Service Plates.

Boullion Cups and Saucers.

Ramekins and Stands, attractive features of table service at ladies' lunch parties.

Grape Fruit Plates, a new table requisite.

China Sorbet Cups with stands.

After-Dinner Coffee Sets.

Turkish Coffees in metal frames.

Chocolate Sets.

Jardinières and Pedestals.

Tall China Pitcher Vases.

Guest-room Water Sets, pitcher, match box, candlestick and glass tumbler on tray.

Sideboard Flagons and Steins.

English Rock Crystal Glass, in stemware, vases, cologne bottles, etc.

Liqueur Sets.

Creme de' Menthe Glasses and Decanters.

Cocktail Glasses, gold edges with cherries in colors in the bowls.

Cut Crystal Bon-Bon Dishes, in the new, high-footed shapes, now so fashionable.

Rich cut glass low Dishes and Bowls. All values.

Plain Cut Crystal Glass, colonial shapes. Easter vases, all values.

Bread and Butter Plates, all values.

Umbrella Vases and Cane Holders.

Vienna Porcelain Paintings, on vases, plates and plaques.

Dinner Ware (3d and 4th floor) in large variety, all grades, from the ordinary to the costly designs.

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FEDERATION OF WOMEN'S CLUBS, ST. PAUL, MAY 30.—The itinerary arranged by Beckman's Tourist Agency for members and friends, officially indorsed by Maine, New Hampshire and Vermont federations and prominent Massachusetts ladies, is not only the lowest in cost, including the best hotels and all incidental expenses, but the selection of the Boston & Maine-Soo Line Route is a guarantee that the finest equipment of palace sleepers and dining cars will be provided, and affords varied return trips if desired, to include steamships to Lake Huron, Georgian Bay, or through Lake Ontario, Thousand Islands and rapids. Copies of "Beckman," 299 Washington Street, Boston.

### Idaho's Opportunity and Need

The great inland empire of Idaho, containing 85,000 square miles, just now is of special interest from the fact that the Federal Government is planning to spend \$15,000,000 in the state to reclaim the arid lands of the Snake River Valley. Two projects—the Minidoka and the Boise Payette—have been approved by the Secretary of the Interior, and work on them is under way which will ultimately reclaim 540,000 acres.

Aside from projects assisted by the Government, six tracts of land have been taken by private companies under what is known as the Cary Act, involving some 400,000 acres, the principal ones being developed by the Twin Falls Company. Though the water was turned into their canal only about nine months ago, several towns have sprung up, and Twin Falls is a pretentious city of 2,500 people. It has been estimated that to carry out all the plans of the irrigation canals now under process of construction will require the expenditure of \$50,000,000.

#### ADVANTAGES OF IRRIGATION

Few in the eastern part of our country can realize the advantages to be found in an irrigated district, though the inhabitants of ancient Chaldea and Egypt appreciated them. Nearly the whole of the United States west of the 100th meridian is arid land. Within this region are thirteen states and three territories, with a population of 6,000,000 and irrigable land estimated at about 70,000,000 acres. Of this, 9,000,000 acres are under cultivation, about 850,000 acres in Idaho. About 5,000,000 acres lie in the irrigation belt of southern Idaho, in the great Snake River Valley and its tributaries. But competent engineers have expressed the opinion that with the best system of storing the waters of the spring and summer flood, the supply will not be sufficient to water more than 2,500,000 acres. This is nearly twice the area irrigated in California, and about one third of that irrigated in the valley of the Nile, which today supports a population of ten millions. Algeria has an irrigated area about half as large, and a population of 4,000,000; and Morocco with a little larger irrigated area, has a population of 6,500,000. From these statistics one can understand that Idaho will be capable of supporting a very large population. And the people are coming in great numbers, the Oregon Short Line Railroad report having brought nearly 8,000 *bona fida* settlers within a few months, and allowing four persons for each family, this would indicate 32,000 coming to the state by this line of railway.

#### PRESENT RESOURCES

Last year Idaho produced \$23,000,000 worth of gold, silver, copper and lead, \$15,000,000 worth of agricultural products, and \$3,000,000 worth of wool. The hay crop was worth \$7,000,000, averaging more than four tons to the acre and 10,000,000 bushels of wheat averaged thirty-eight bushels to the acre. Twenty-two hundred cars of fruit were shipped to eastern points.

#### OUR VANISHING OPPORTUNITY

Congregationalists are not keeping pace with the remarkable growth of Idaho in material things. Most of the twenty-five Congregational churches in the state are small and must be nurtured by the Home Missionary Society. Only three are self-supporting, Boise, Pocatello and Weiser. *Boise* cordially welcomes the new pastor, Dr. G. E. Padlock, and faces the problem of immediate enlargement of its house of worship to accommodate the growing church and Sunday school. *Pocatello* moves forward steadily in its elegant house of worship, under Pastor Whitham, and *Weiser* gives enthusiastic reception to Rev. G. W. Rexford, who has just assumed its pastorate. Rev. C. E. Mason enters upon his ninth year at *Mountainhome*, the church having closed its most prosperous year. The goal of self-support almost within sight, with enthusiasm the church responds to the appeal of Superintendent Kingsbury, and sends fifty dollars to aid in lifting the debt of the beloved Home Missionary Society. Rev. H. C. Stover, with his bride, a few months ago took the work in the upper Weiser Valley, at *Council* and *Indian Valley*. The latter church has been greatly discouraged, and a large Mormon population has been colonizing the valley, but the whole field is taking on new courage. *Pearl* has recently called Rev. T. F. Bolger, and, though the camp is dull at present, the new pastor has inspired confidence, so that with the opening of the spring operations in the mines, the little church will experience quite a boom.

R. B. W.

Scarcely a state in the Union feels so sorely the great debt upon the Home Missionary Society, as Idaho. New fields are calling for workers in every direction, and a dozen churches could be organized at once where they are absolutely needed, but in place of advancing, we can with great difficulty hold our own. Mammon is mighty on this Pacific slope, and we must have generous help for a number of years; but the time will come when Idaho with a generous hand will pour forth her wealth to extend Christ's kingdom.

S. H. B.

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Write for handsome illustrated booklet of the new plain Cabinet Glenwood to the Weir Stove Company, Taunton, Mass.

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on the new plain

# CABINET Glenwood

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The Broad, Square Oven, with perfectly straight sides, is very roomy, and the illuminated oven shelf can be adjusted at several different heights. The Glenwood Oven Heat Indicator, Improved Baking Damper, Sectional Top, Drawout Grate and Ash-Pan are each worthy of special mention.

Everything is get-at-able at the front. Ash-Pan, Broiler Door, Grate and Cleanout Door—all are handy. Kitchen doors do not interfere in setting this range, for either end as well as the back can be placed squarely against the wall.

## Maine Ministers and Marriage

The churches of Maine, which many years ago demonstrated the practicability of inter-denominational co-operation in the missionary fields of the state by establishing the Interdenominational Commission, are again proving their willingness to work together for the cause of the kingdom. The particular foe at present is the divorce evil. The practice of divorce has increased rapidly, until now there is one divorce in the state for every six marriages—a truly disgraceful record. So easy is it for a man and his wife to separate and then enter immediately into another marriage relation, that it is becoming more and more common to seek divorce for this purpose. The inevitable results are following. Many are losing all idea of the sanctity of wedlock, of the dignity of womanhood, of the privileges and duties of motherhood, of the real place of the home as a corner stone of Christian civilization.

The gravity of the situation has impressed itself with increasing force upon the clergy of the state, and at last steps have been taken looking to united action. Early in February a meeting of the Portland ministers was called by Bishop Codman (Episcopal) and Rev. Raymond Calkins (Congregational) to discuss the question. Forty-five clergymen were present representing practically all the Protestant churches of the vicinity. Recognizing the desirability for concerted action on the part of clergymen in the matter of remarrying divorced persons, a set of rules was adopted after careful consideration for guidance in the matter. An interdenominational standing committee of nine was chosen to extend the influence of the rules and to secure the assent to them of as many Christian ministers as possible throughout the state. It is also planned to bring the question up before the governing bodies of the different denominations as they shall meet throughout the year.

As the next step in the campaign a circular letter has just been issued to the clergymen of the state, inclosing the proposed rules, and asking for the signatures of those who will adopt them, not as binding in every case, but as the intended common practice. Such rules as may not be acceptable to the different ministers are to be so indicated when the replies are sent in to the committee. The rules are as follows:

To use great care before solemnizing any marriage lest the parties seek to enter that relation unadvisedly or lightly, and so to lessen the probable number of divorces.

To refuse to solemnize marriages when both parties are strangers to the minister, without satisfactory introduction.

To refuse to remarry any divorced person unless the certificate of divorce is produced.

To make it as difficult as possible for the guilty divorced person to enter again into the sacred relationship of marriage.

To refuse to remarry any divorced person if it be known that the divorce was granted where the domicile was only temporary to obtain the divorce.

To refuse to remarry any divorced person if it be known that the divorce was granted solely upon default or with only a formal hearing to cover the law.

To refuse to remarry any divorced persons within one year after the granting of the divorce.

To refuse to remarry any divorced person except the innocent party where the divorce was granted for the cause of adultery, or the reunion of those divorced.

C. M. G.

Alcoholic drink is playing a part in the Moorish question. The introduction of intoxicants has aggravated all sorts of troubles and at the Algeciras Conference, the Moorish delegate proposed that an almost prohibitive tax be placed upon the importation of alcoholic beverages. The proposal was unanimously rejected "with mingled feelings of amusement and annoyance," so the European papers say.

# MEDICAL OPINIONS OF BUFFALO LITHIA WATER

"I Prescribe It with the Utmost Confidence in Indigestion Due to Chronic Catarrh of the Mucous Membranes."

Dr. Wm. H. Doughty, Augusta, Ga., Professor of Materia Medica and Therapeutics in Medical College of Georgia: "I prescribe the **BUFFALO LITHIA WATER** with the utmost confidence in all forms of Indigestion due to Chronic Catarrh of the Mucous Membrane, with excess of acid; also in the secondary or symptomatic dyspepsia of uterine and renal origin."

"In Lithaemia I Always Advise Its Use."

Dr. Stuart McGuire, Richmond, Va., Surgeon in charge of St. Luke's Home, Professor of Principles of Surgery, and of Clinical Surgery, University College of Medicine, Richmond, Va., etc.: "In cases of headache from lithaemia, of headache from passive congestion of the kidneys, of strangury from concentrated urine, and a host of other **BUFFALO LITHIA WATER**."

"A Remedy of Great Potency."

Louis C. Horn, M. D., Ph. D., Professor of Diseases of Children and Dermatology in Baltimore University, writes: "Having used **BUFFALO LITHIA WATER** in my practice in the past eight or nine years, I find it the most pleasant and most reliable solvent in Chronic Inflammation of the Bladder and Renal Calculi; also in gouty and rheumatic conditions. It is a remedy of great potency."

"Have Used It with the Most Satisfactory Results."

Dr. Lewis Bosher, Richmond, Va., Professor of Surgery, Medical College of Virginia: "I have frequently used **BUFFALO LITHIA WATER** with the most satisfactory results in all conditions where an active diuretic is indicated, and have found it especially serviceable in Rheumatic and Gouty Conditions, Albuminuria of Pregnancy, Catarrh of the Bladder, and other diseases affecting the urinary organs."

Additional testimony on request. For sale by the general drug and mineral water trade.

HOTEL AT SPRINGS OPENS JUNE 15TH.  
PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

## The Heating Question



RESIDENCE MR. GEORGE B. LORD  
Melrose, Mass.

LEWIS A. DOW, Architect, Melrose

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## North Dakota

State Consulting Editors: Pres. John H. Morley; Supt. Gregory J. Powell, both of Fargo

### Through Home Missionary Eyes

#### CHURCH UNITY

So far as we discuss the Dayton meeting we are in accord with the movement for union. It does not affect us directly, for there is not a church of the Protestant Methodist or United Brethren orders in North Dakota. We have not a pastor and few members from either of them. Whatever changes will be needed to bring us into line with the new constitution of the Home Missionary Society and this still larger plan for union we shall be glad to undertake. At present we are deeply concerned for the lifting of the debt on the "Mother of our Churches." We hope, also, to have a hand in the forward movement for that million for foreign missions.

#### COMPARATIVE GROWTH

Our churches continue to multiply. Notwithstanding the severe reduction of our missionary money, nine churches have been organized in the year just closing. Only this financial shortage has kept us from gathering double this number. We have now about one hundred and forty churches. Presbyterians are favored with a greater native constituency on account of the large Canadian element, but their greatest advantage is in having at least three times as many missionary dollars for extending their work.

In the number of churches, Lutherans with over three hundred, outnumber all. Methodists come next and Roman Catholics and Presbyterians are about together in number of churches, though in value of their church property and number of "souls" in their following, they doubtless rank next to the Lutherans.

#### EDUCATION

But in educational work we of the Pilgrim faith are first. We have the only institution of college grade in the state. Methodists have recently pulled up their college at Wahpeton and are planning to have a school in affiliation with the State University at Grand Forks. They have raised a fund of \$100,000 for this purpose. Our Presbyterian friends have a closed building at Jamestown, and only recently began to move again for an educational institution. Both these bodies have a large number of strong churches and a people who are able to do things. The English-speaking religious work of the state is largely in their hands and ours.

Fargo College trustees are looking for a president to take up the work laid down by Dr. Morley. During his term of office the Pearsons endowment was completed, a Carnegie library promised and a start made for another new building. The hour has struck for the next forward movement. The next five years will doubtless see several new buildings on the campus, \$200,000 added to endowment, and the number of students trebled and quadrupled. Being the only distinctively Christian college of the state, located in its principal city, with no college of its kind nearer than the Twin Cities, it would be hard to find a more strategic position for the development of a great institution.

Dean Fisk is leaving to accept a Government position after seven years of valuable work. Dr. E. F. Williams of Chicago, paid the college a welcome visit recently. Rev. G. B. Barnes is doing some field work for the college while President Morley spends the closing months of his service in the East.

Phillips Academy at New Rockford, our other school, in its second year, gathers seventy-five promising young people from the farms and villages of the central part of our state. Principal Aldrich and his self-sacrificing corps of teachers are doing a great work. A \$25,000 endowment would set that school on its feet.

#### IN LOCAL FIELDS

The Wahpeton church, recently bereaved by the untimely death of its gifted pastor, Rev. T. M. Edmonds, is the oldest of our order in the state. This spring its twenty-fifth anniversary will be celebrated. Rev. G. B. Barnes was pastor here for twelve years and left the marks of his strong personality.

Valley City and Fargo First are the same age, and are planning to celebrate their quarter-centennial. Two of these oldest and strongest churches are without pastors, though Fargo First is being supplied acceptably till early summer by Rev. G. B. Barnes.

<sup>1</sup> Lakota, one of the younger churches, is just com-

pleting a fine house of worship and with its efficient pastor, Rev. P. J. Henness, is to be congratulated on having one of the best meeting houses in the state.

Carrington, under the devoted leadership of Rev. Robert Paton, has adopted plans calling for a church to cost, when completed, about \$15,000, and to be the finest Protestant edifice in the state outside the Red River Valley. Nearly a dozen other churches are building or planning for it in the coming season. The faithful Building Society is assisting with its timely help.

#### THE PASTORAL TERM

Of all our pastors, the two Indian missionaries have been longest at their posts. Rev. C. L. Hall has been at Fort Berthold thirty years, and Rev. G. W. Read at Fort Yates nineteen years. Rev. C. H. Phillips is in his eleventh year at Jamestown. He has been in the state twenty years and is only in his second pastorate. He is state registrar and enough the veteran to have an academy named in his honor. Next in length of service is Rev. Michael Treiber, pastor of the German church at Kulm and eight others, for eight years. The pastorate at Fargo First have averaged five years. The migratory microbe is too active in this ozone-laden atmosphere to admit of long pastorates. But we are paying better salaries, getting better churches and parsonages and expect these microbes will be reduced if not extinguished.

#### THE BENEVOLENT FOREIGNER

German churches largely excel the English in gifts for missions. Those on Pastor Kulm's field gave \$1,400 last year, an average of nearly \$10 per member. Even this good record is beaten by a Norwegian Baptist church in Minnesota—a country church of three hundred members, in a community of well-to-do farmers. This church supports twenty-six missionaries in home and foreign fields. One of them is a general worker in the northern part of this state and every month this church sends him \$50 promptly. The foreigner makes a great Christian.

#### NOTES OF PROGRESS

The forthcoming Year-Book will show an increase of 40 per cent. in additions to membership and about the same increase in benevolences. We are holding on to our prohibition law and are on the whole making constant headway against "blind pigging" and other forms of illegal selling of liquor.

More new people come to us from the goodly state of Iowa than from any other and they are helping us in every way.

This year promises to be one of the greatest development. With railroad lines extending, we are likely to have as many new towns established as last year, and we then built more miles of track than any other state and started about sixty new towns. At the present rate of settlement there will be little government land left within our borders in another year.

G. J. P.

#### Church Federation and Union

There is a growing tendency here against multiplying churches in small communities. The Council of Church Federation in New York last fall, some local attempts at federation, the bringing together of different denominations, especially the young people, in various gatherings, the manifest weakening in denominational shibboleths, our native common sense which revolts at three or four weak churches where there should be one strong church, all have stimulated co-operation between denominations and reduction in the number of churches.

#### DIFFICULTIES

A small community may have two weak churches, each, however, yoked with a country work of considerable importance, frequently the field being self-supporting. When the two churches so adjust their services that the central community is regularly supplied with but one service each Lord's Day and a large outlying district is cared for, it is evident that with this co-operation there is little waste of power, though the arrangement is not ideal. The Year Book does not tell of all such work, much of it being unorganized.

Then most North Dakota towns are growing, and the census in a few years solves the problem of what at first seems too many churches.

Moreover, in the small community, equally with

the city, there is attachment to the denomination, with its history; and even though union of churches is wise, tact, patience, education are necessary before it can be accomplished. Chicago and Boston have churches which could profitably unite; but they will not. The same is true of every home missionary field. Education, not compulsion, is needed.

#### ADVANCE

One method is by the withdrawal of one of two denominations from a small community, balanced by the withdrawal of the other denomination in another community. This has been effected here and in other states. Superintendents are glad to facilitate such a combination. It does not always work ideally. But when fairly made and each community keeps faith, it works well.

Another and more common method is by survival of the fittest. For example, two churches nearly alike are working in a town which can support but one. One is better conducted, has an abler pastor, takes the lead and gradually eliminates the other; sometimes most of the membership of the weaker is gradually absorbed by the stronger. Or a church unsupplied for a season in a growing town loses members it would otherwise have gained and eventually is closed. Every denomination has closed churches in this way and sold the property. This is a process of natural selection. Tact, liberality, appreciation of the good in other denominations on the part of the successful church, accelerate such a movement.

The problem will be solved more easily if the church which gains right of way in any over-churched community omits emphasis on sectarian features. Such a church must meet the particular needs of the community rather than its denominational ideal. If a Congregational church is the only one in a community with Baptists, Methodists and others, unorganized but affiliating with it, let it put denominational tints in the background, omit the celebration of Forefather's Day, in various ways enlarge its scope and mold the community into loyalty to the highest ideals of the Master. The independence of the local church is important. Our fathers sealed their testimony to this principle with their blood. But the battle has been fought, and even a Congregational church in such a community could well emphasize other truths.

The problem of too many churches in the community will be solved in part when the church, whatever its name, which has right of way in a community, reaches out to meet the needs of the people.

Another solution is the forming of union churches. A few such churches in every state have worked well. The danger is that the church, needing denominational fellowship, will identify itself with the denomination most in sympathy with such movements, the Congregational, and therefore will appear to be sailing under false colors. Other denominations are suspicious—and justly—of union churches which always identify themselves with the same denomination.

We have not yet reached the position here of having all Christians in the new town unite in an undenominational church. The need of aid in church building and the support of a pastor, which must come from a denomination, stand in the way. But the fact that new communities have this ideal shows the advantage of discussing federation, union and comity. Such discussion, when wise and showing acquaintance with the facts, educates to the right ideals. But when conclusions are drawn from a narrow induction or the whole burden of denominationalism is thrown upon Western home missionary fields the discussion is not enlightening. A strong impulse toward church federation, both in the city and on the frontier, is now being given. It will win where union of churches is impossible. There are none too many laborers anywhere, though there may be too many organizations. The work needs to be co-ordinated so that there shall not be two ministers in a small community, each speaking at the same hour. Let one go to the unchurched masses of the country fast lapsing into barbarism; and the laborers will be found not too many but too few. This is being done in many mission fields.

Our National Home Missionary Society takes a wise step forward when it throws upon the men on the ground full responsibility for the work. These men have the facts; they can note sudden changes in the situation; can negotiate for the solution of

Continued on page 558.

# Rise Liars,

# And Salute Your Queen

## Ho, All Ye Faithful Followers of Ananias

### GIVE EAR!

**A Young Girl said to a Cooking School Teacher in New York: "If You make One Statement as False as That, All You have said about Foods is Absolutely Unreliable."**

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food, was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of traveling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "round-up," and brand these cattle and place them in their proper pastures.

#### FIRST PASTURE.

Cooking school teachers—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people instructed by the small-be-whiskered-doctor—the head of the institution—to tell these prevaricators (you can speak the stronger word if you like). This same little doctor conducts a small magazine in which there is a department of "answers to correspondents," many of the questions as well as the answers being written by the aforesaid doctor.

In this column some time ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for some time before, and so he has caused these "lecturers" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right we sent \$10.00 to the girl for her pluck and bravery.

#### SECOND PASTURE.

Editors of "Trade" papers known as grocers' papers.

Remember, we don't put the brand on all, by any means. Only those that require it. These members of the tribe have demanded that we carry advertising in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force at work and hale them to the judge to answer. If the pace has been hot enough to throw some of these "cattle" over on their backs, feet tied and "bellowing," do you think we should be blamed? They gambol around with tails held high and jump stiff legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand?

Let's keep them in this pasture, anyhow.

#### THIRD PASTURE.

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" from hate of any one who will not instantly obey the "demands" of a labor union and it is the universal habit of such writers to go straight into a system of personal vilification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust and this has brought down on us the hate of these editors. When they go far enough with

their libels, is it harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from others? (For they are usually irresponsible.)

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens take notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the state of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley possible to buy. These grains are carried through long conveyors to grinding mills, and there converted into flour. Then the machines make selection of the proper quantities of this flour in the proper proportion and these parts are blended into a general flour which passes over to the big dough mixture machines, there water, salt and a little yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the diastase in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into dough and it has been kneaded long enough, it is molded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn, placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a long low heat and the starch which has not been heretofore transformed, is turned into a form of sugar generally known as Post Sugar. It can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert.

On the contrary the sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of a hickory log after it has been sawed off and allowed to stand for a length of time.

This Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar off from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape Nuts' is derived solely from cereals. The preparatory process undoubt-

edly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one half of it being soluble in cold water. The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resemble fried bread-crums. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent; mineral matter, 2.01 per cent; fat, 1.60 per cent; proteids, 15.00 per cent; soluble carbohydrates &c, 49.40 per cent; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape Nuts contains nearly ten times the digestible elements contained in ordinary cereals and foods, and nearly twice the amount contained in any other food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor and will back it with any

amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribe of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

**"There's a Reason" for**

## Grape-Nuts and Postum

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# PIEDMONT COLLEGE

## DEMOREST, GA.

STRATEGICALLY LOCATED IN THE FOOTHILLS OF THE BLUE RIDGE MOUNTAINS

### THE PIEDMONT IDEA

**"Not merely in the South, not merely for the South, but in the South with the South and for the Nation."**

There are multitudes of country people in the South who know nothing of the commonest kitchen conveniences, those inexpensive and labor-saving devices in tin, agate-ware and crockery, which add so much to the comfort of a housekeeper and conserve her health and strength. Never having seen or even heard of such articles, customers do not demand them; so the stores do not handle them. Tired mothers work over fireplaces with heavy iron pots and skillets, cooking the meals for their hungry children, and in this section the families are usually large.

To girls who come from crowded homes where six, eight or more are housed in one or

two from the lowlands to gain the education which their parents so much desired for them.

As applications increased, more room was imperatively needed, and this cottage and the next one were purchased, and connected by an addition. The owner tendered the use of the building for a Model Home to the trustees of Piedmont College each year, and went steadily forward with her improvements, enlarging kitchen and dining-room, putting in kitchen sinks, shelves and cupboards, two bathrooms, a sewing-room, and making numerous other improvements.

Sixteen pupils are now in the Model Home, coming from North Carolina, South Carolina and Georgia, some from the mountains, others

work daily. The Domestic Science teacher has secured most of the present equipment for the Laboratory by personal solicitation.

A beginning has been made toward building a laundry in the Model Home, so that girls may be taught the proper way to wash clothes, as they are now being taught to iron and to sew.

The work of the Model Home has increased so rapidly that two teachers are now required for Class work and Laundry work, Sewing and Model Home work.

#### Our Urgent Need

is for an endowment fund of \$20,000 for the Model Home, so that we may have the nec-



two rooms, and where furniture and utensils are barely enough to "make out" with, the kitchen, dining-room, separate bedrooms of the Model Home of Piedmont College, with all its equipments and sanitary arrangements, are not only an amazing revelation, but also an invaluable object lesson and education.

Three years ago a Northern woman, who is a good friend to girls, became impressed with the need for training in household science of the girls who come to Piedmont Model School and College. So she began the Model Home in a small rented cottage, with a Domestic Science teacher and four girls, two of whom had come from their mountain homes, and

from the lowlands; for it is the "Piedmont Idea" to bring together the Highlanders and the Lowlanders of the South, that the rugged strength of the former and the refinement of the latter may each prove of advantage to the other.

The culinary laboratory is carried on in the near-by cottage on the campus of the Girls' Hall, where the pupils in the classes receive individual teaching in preparing and cooking foods, setting tables, serving meals, in home nursing, and in the care of the bedroom. These regular courses of work are open to the pupils who are in the Girls' Hall of the College or residents of Demorest, as well as to the Model Home girls. The latter have the additional advantage of practice

sary teachers, and push forward the work in all ways. This fund would be a part of the \$75,000 which Piedmont College is striving to gain before July 1st to meet a conditional gift, in the endeavor to place on a firm and lasting foundation the vastly important and far-reaching power of this unsectarian, Christian college in the Northeast Georgia foothills of the Blue Ridge.

For further information address  
 President JOHN C. CAMPBELL,  
 Three Rivers, Mass.,  
 or Dean HENRY C. NEWELL,  
 Demorest, Ga.

## Church and Ministerial Record

## Calls

BOWNIS, W. C., Carsonville, Mich., to Cooks and Isabella. Accepts.

BROWN, GEO., Carbondale, Kan., to Clay Center.

CAMP, EDW. C., Whitman, Mass., to First Ch., Waltham.

CHALMERS, JAS., recently of Brookings, S. D., to Calvinistic Ch., Fitchburg, Mass. Accepts.

CROCKER, HERBERT G., Plymouth Ch., Binghamton, N. Y., to assistant pastorate Lewis Ave. Ch., Brooklyn. Accepts.

DYER, EDW. O., Sharon, Ct., to Chester.

ERIKSON, AUGUST, Ruggles St. Swedish Ch., Boston, Mass., to First Swedish Ch., Worcester.

FAY, AMASA C., Brentwood, N. H. Not called to Guildhall, Vt., but to Hanover, Mass.

FEATHER, FRANKLIN J., S. Rockwood, Mich., to Cannon and Cannonsburg. Accepts.

FERRIN, ALLAN C., Springfield, Vt., accepts call to High St. Ch., Lowell, Mass., to begin May 1.

GRIESHABER, CHAS. O., Shelby, Mich., to Constantine. Declines.

HAND, CLIFFORD N., Pacific Sem., to Porterville, Cal. Accepts.

HENRY, D. F., Sault Ste. Marie, Mich., to Allenville. Accepts.

JONES, SENECA, Crockett, Cal., to Suisun. Accepts.

KERSHAW, JOHN, Sugar Grove, Pa., to First Ch., Braddock. Accepts.

LAMBLY, MORLEY, to continue another year at Emmetsburg, Io., with an increase of \$200 in salary. Accepts.

LOGAN, GEO. A., Bangor Sem., to Weld, Me. Accepts.

MCKENZIE, ALEX., Wallingford, Vt., to Union Ch., Winthrop, Mass.

MCKENZIE, D., Sault Ste. Marie, Ont., to Pine Grove and Rosedale, Mich. Accepts.

MORRISON, WM. M., Moody Inst., Chicago, Ill., to Alda, Mich. Accepts.

OLMSTED, NIRUM P., Farmington, Io., to Alden.

PALMER, ALICE R., Franklin, Ind., to Silver Creek, Neb. Accepts.

RICHARDSON, WM. L., Ash Rock, Okl., to Waynoka. Accepts.

SCOTT, EDWIN L., accepts call to Lake Ann, Mich.

SELIGER, H. B. (Meth. Epis.), to Cottage Grove, Minn. Accepts, and is at work.

SPALDING, GEO. B., Rd Lodge, Mont., accepts call to Saratoga Springs, N. Y.

STEVENS, CLARENCE H., Martinez, Cal., accepts call to Oroville.

STONE, IRA D., to continue at Illini Ch., Warrens-

burg, Ill., also to Douglas Park Ch., Chicago. Accepts the latter.

THORF, CHAS. N., Oswego, N. Y., to First Ch., Chelsea, Mass.

TUBBS, CHAS. S., to return to Mayflower Ch., Toledo, O., continuing studies at Oberlin in connection with pastoral work.

WARNER, WM. J., Ridgeville, Ind., accepts call to Windsor and Leeds, Wis.

## Resignations

CHEVIS, ERNEST C., Webster and German Township, Io., to take effect May 31.

CLARK, JAS. S., Hardwick, Vt., to take effect June 3.

CROCKER, HERBERT G., Plymouth Ch., Binghamton, N. Y.

DAVIS, C. WESLEY (U. B.), Central Lake, Mich.

DYER, EDW. O., Sharon, Ct., to take effect June 1, after 12 years' service.

FAY, AMASA C. E., Brentwood, N. H.

JAMES, BARTLETT B., Second Ch., Baltimore, Md., after five years' service.

LOGAN, GEO. A., Forest Ave. Ch., Bangor, Me., which he has served in connection with studies at Bangor Sem.

LONG, J. HALL, Bethel, Vt.

MALCOLM, JOHN W., First Ch., Cleveland, O., after 14 years' service.

MERCER, HENRY W., Bellevue, Wn., after five years' service.

PATTERSON, TALMAGE M., Sullivan and E. Sullivan, N. H., to take effect May 20.

REED, ERNEST E., Green Ridge, Mo.

WALKER, CHAS. S., chair of political science and chaplaincy of the Agricultural College, Amherst, Mass., after 20 years' service.

## Stated Supplies

COLLIN, H. F., Coldwater, Mich., at Bethel, Bronson and Mattison.

LOGAN, GEO. A., Bangor Sem., at Weld, Me.

MILLER, CHAS. (Meth.), at Batavia, Mich.

WADLEIGH, W. H., Ann Arbor, Mich., at Oxford.

WIEDENHOFF, WM., Vernon, Mich., supplies also Durand.

## Personals

PLUMB, ALBERT H., Walnut Ave. Ch., Roxbury, Mass., after two months' leave of absence, during which he visited his son at Gill and rested at Clifton Springs, has returned in fine condition and resumed full pastoral work at the busiest season of the year. He was warmly greeted at the Ministers' Meeting last Monday.

## Bequests

HULL, GEO. W., of Clinton, Ct., bequeathed to the beneficiaries named these amounts, now released through the death of his sister, the late Jeannette Hull: Cong'l Home Missionary Society, \$1,000; First Ecclesiastical Society, Clinton, \$800; American Tract Society, American Board of Commissioners for Foreign Missions, N. Y. Seamen's Friend Society, American Missionary Ass'n, each \$500; Connecticut Bible Society, \$200.

## Gifts

ST. ALBANS, VT., First. Tiffany memorial window in remembrance of Mrs. J. Gregory Smith, placed next the one in memory of ex-Gov. J. Gregory Smith, with which its design harmonizes.

SOUTH COVENTRY, CT. From Deacon Bezaleel Seagraves: To Cong'l Ch., \$4,000; to Methodist Ch., \$500 and to Library Association, \$500. The deacon makes these gifts while living, to avoid possibility of a contested will. During his lifetime the churches count the money as a loan, paying the donor 5 per cent. interest.

TOWNSEND, BEAUMONT, twenty-five years organist of Second Ch., Dorchester, Boston, \$12,000 to that church to build an organ.

## Casualty

WEST WINFIELD, N. Y., *Immanuel*, Rev. Shelton Bissell. In a conflagration, April 2, that destroyed a hotel, two residences and three barns, the Congregational house of worship was damaged. Heroic work saved the structure and prevented further spread of flames. Loss, \$500, covered by insurance.

## Congregational Clubs

## MARCH MEETINGS

ESSEX, MASS., at Salem. Drs. W. H. Allbright and Asher Anderson of Boston on Practical Church Unity.

PORTLAND, ME. Address on Mendelssohn by Solon W. Stevens, a church organist in Lowell, Mass., for forty-six years. The address was supplemented by the speaker's views on congregational singing.

WORCESTER, MASS., at Plymouth Ch. Dr. Charles L. Kloss of Philadelphia on The Battle with the Boss. It was Ladies' Night and the dinner was served by the ladies of Plymouth Church.

Continued on page 557.



## Squire's Easter Hams

**S**QUIRE'S ARLINGTON HAM roasted is the proper thing for your Easter Sunday dinner. It is an old New England custom to eat roast ham on Easter Sunday. How this custom originated no one seems to know, but in years gone by it was very generally observed.

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**SQUIRE'S ARLINGTON HAMS** are light sugar cured by a special private process. Only the choicest selected stock is used for the Arlington brand, and the meat never varies in quality. It is a delicate pink in color, and is sweet, tender and delicious. It's as much better than ordinary ham as you can imagine, and you will do well to insist on **Squire's ARLINGTON Ham**.

Your dealer undoubtedly sells Squire's Arlington products, but in case he does not, write us for the name of a dealer in your vicinity who does. We will send it to you gladly.

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## Church and Ministerial Record

(Continued from page 556.)

## Anniversaries

BRAINTREE, MASS., South.—Tenth of the pastorate of Rev. C. F. Hill Crathern, April 1. Observed with special musical service and anniversary sermon by the pastor, who recounted the important features of his decade of work.

BURLINGTON, Ia.—Sixtieth of the death of Rev. Horace Hutchinson, first pastor and member of Iowa Band. Observed by Dr. William Salter, pastor *emeritus*, and some members of the congregation, who placed flowers and an evergreen wreath on his grave.

CLEVELAND, O., Hough Avenue.—Twelfth of pastorate of Rev. G. W. Carroll, who recently declined renewed call to larger field because of affection for this church and faith in its brightening future. Fifteenth of independence of church, celebrated April 6, with banquet, toasts, etc.

## Church Co-operation

BOSTON, MASS., Shawmut (Dr. W. T. McElveen) and Berkeley Temple (Rev. A. A. Stockdale), announce each other's Holy Week services on the church calendar, in addition, of course, to those of the home church.

## Suggestive Features

BOSTON, MASS., JAMAICA PLAIN, Boylston, Rev. H. A. Barker. At recent meeting of Mendell Brotherhood four 15-minute addresses on Trout Raising; Wireless Telegraphy; Eminent Men I Have Met; Naturalization. Senator Seiberlich's address on Methods of Law Making by the Massachusetts General Court was postponed.

QUINCY, MASS., Washington St., Rev. A. R. Atwood, has received to membership since January, on confession 10; total 18. On March 4 the church held a Recognition Service for New Members. The pastor's father, Rev. L. P. Atwood (55 years a Congregational minister), spoke of The Joys of Church Members. The pastor welcomed the new members "into a working, growing, fraternal, spiritual church." The session closed with a social service, during which hour others decided to seek membership in this church. Pastor's classes in the Christian Life, for boys and girls (separate) from 14 to 20. Term closes with review and written examination by Sunday school teachers of each class.

ST. ALBANS, VT., Rev. W. P. Jackson. A "Get To-

gether" banquet, at which the men of the church and society discussed conditions of work under a series of "toasts." Twenty-one members received since beginning of year. Missionary organizations have been amalgamated and work reorganized on new basis. Christian Endeavor Press established by boys to do church printing.

UXBRIDGE, MASS., Rev. Alex. Wiswall, voted to change time of annual meeting from January to April. Nominations for church officers to be made by ballot a few weeks before election instead of by nominating committee. Series of evening sermons based on the general theme, God's Hand in History, tracing the relation of great historical events to life and work of the church. First fifteen minutes of evening session is a praise service led by church chorister. The morning choir strengthened by a chorus of fifteen voices. Pastor recently received from church a gift of about forty dollars, has been elected assistant superintendent of Sunday school, and teaches class of boys from eight to fifteen.

## Material Gain

BEREA, O., First, Rev. J. J. Shangler. Y. P. S. C. E. has recently purchased an organ; and the Sunday school 80 new hymnals for church use; Ladies' Aid Society is negotiating for a piano.

HARTFORD, CT., Center.—Plans are prepared for the new parish house to be built by the heirs of Francis B. Cooley, at a cost of \$100,000, but work will be delayed because lease on one building on site does not expire until 1908.

LYNNFIELD, MASS., Second, Rev. W. E. Renshaw. Rededication March 25, with sermons by Dr. D. S. Clark and Rev. G. E. Frisman. \$1,155 expended in improvements which included painting, frescoing, furnace, electric lights. Pews and carpets were gift from the Senator Crane family of Dalton.

Every family in the community with three exceptions willingly helped. Mr. R. A. Torrey of Brookline contributed individual communion set. All the work has been without friction.

MONTAGUE, MASS., Rev. E. C. Hayes. Pipe organ extensively repaired and tuned and about \$30 given choir for purchase of new music.

NANTICOKE, PA., Dr. S. I. Davis. This church, in the rich coal region of the Wyoming Valley, has been burdened with a debt on its building ever since organization in 1887. In December, 1902, Dr. Davis became pastor. The first year, 1903, the lately discouraged church paid \$3,500, became self-supporting, and raised the pastor's salary \$400. In February, 1904, \$2,000 were secured as loan from the C. C. B. S. free of interest, to be

paid in ten annual installments of \$200 each. In stead of this the full amount was refunded within two years, making the church free of debt in January, 1906, having raised \$5,557. The credit is largely due to the pastor, who was given a free hand in the matter.

PLYMOUTH, MASS., Church of the Pilgrimage, Rev. Wm. W. Dornan. Supper given for parish, March 21, by Woman's Association. Effort made to secure pledges to cancel mortgage of \$1,500 incurred when new belfry was built to replace one blown off by a November storm. \$1,650 were pledged. This will make possible certain other improvements and renovations. Church began year with new hymn-books. Orchestra of young people leads music in Sunday school. Pastor's Bible class, with average attendance of over fifty, meets weekly.

## Waymarks

(Covering one year, unless otherwise specified.)

CLINTON, MASS., Dr. W. W. Jordan, added on confession during year 31; total 39, making membership 476 Jan. 1; Sunday school membership 600; Y. P. S. C. E., 105. Benevolences \$1,322, a decrease caused by burden of church debt; home expenditures \$6,963, of which \$3,179 were applied on debt. At March communion received nine on confession; total 10.

EDGAR, NEB., Rev. L. E. Humphrey. Accessions 162; salary of pastor increased; new house of worship to be erected this spring.

NEWARK, O., Plymouth, Rev. T. L. Kiernan. \$3,200 raised for home expenses. Valuable lot alongside church property purchased and nearly paid for.

NEW BEDFORD, MASS., North, Rev. F. E. Ramsdell. For third successive year Sunday school shows increasing attendance; 58% of additions to church on confession during present pastorate are young men; Pilgrim Club for men rapidly nearing 500 members; church filled every Sunday night half an hour before illustrated vesper service, hundreds being turned away. Vestibule and auditorium to be renovated this summer at cost of several thousand dollars. In addition, Miss Ella Ivers gives new cushioned hard wood pews. She will also fit up centrally located residence and bequeath it to church for parsonage.

RACINE, WIS., Park Ave. Church, formerly Welsh, became English-speaking in Feb., 1905. During first year's services of Rev. D. E. Evans, now called to remain indefinitely, 51 members received, and about \$3,000 spent in improvements, including pipe organ.



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Hugh D. Auchincloss, Henry H. Rogers, P. A. Valentine,  
Edwin S. Marston,

## Topics for Men's Classes

## The Making of Manhood

My business is not to remake myself  
But make the absolute best of what God made.

—Robert Browning.

## The Search for a Model

Without this, you'll never be the men you want  
to be.—Ralph Connor.

## What Every Man Should Know

All things I thought I knew; but now confess,  
The more I know I know, I know the less.

—John Owen.

## Guarding the Castle

There was reared up in this town, a most famous  
and stately palace, for strength it might be called a  
castle.—John Bunyan.

## Out of Darkness

Lord, send Thy light  
Not only in the darkest night  
But in the shadowy, dim twilight.

—Constance Milman.

## When Strong Men Meet

But there is neither East nor West, border, nor  
breed, nor birth,  
When two strong men stand face to face, though  
they come from the ends of the earth.

—Rudyard Kipling.

## The Breaking of Idols

All grim and brown and soiled with tan  
I saw a Strong One in His wrath  
Smiting the godless shrines of man  
Along His path.

—Whittier.

## What Strength is For

No one could tell me where my Soul might be,  
I searched for God, but God eluded me.  
I sought my Brother out and found all three.

—Ernest Crosby.

## Who Would Be King

You come to expect obstacles, losses, disappointments, hurts and injustice.—Charles F. Dole.

## The Doubt of Honest Men

The parting of Life's road at Doubt and Faith!  
—James Lane Allen.

## The Attitude Invincible

For what are men better than sheep and goats  
If, knowing God, they lift not hands of prayer.

—Tennyson.

REV. M. ROSS FISHBURN.

Mt. Pleasant Church, Washington, D. C.

## North Dakota

(Continued from page 552.)

quickly changing problems and will fully meet the responsibility put upon them.

## COLLEGE NOTES

The removal of the Methodist college at Wahpeton and its affiliation with the State University at Grand Forks has caused discussion throughout the state. The experiment starts with encouraging prospects and will be watched with interest and sympathy as an attempt to solve the question of religious education. It goes without saying that this leaves a large field for Fargo College. This institution has secured a library building from Mr. Carnegie and is erecting another structure to house its growing conservatory.

J. H. M.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ROBINSON—In East Sandwich, Mass., March 27, Philip H. Robinson, aged 82; for forty-six years a deacon of the West Barnstable church.

## CHARLES H. JONES

In the death of Charles H. Jones of Natick, Mass., March 19, the town has lost a valued citizen and honored business man, and the Congregational church

## FOOT COMFORT

Obtained from Bathes with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning and scaly eczemas, inflammations and chafings of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders when physicians and all else fails.

a most faithful member. For many years a deacon, superintendent, teacher and clerk, he filled every trust with wisdom and efficiency. His home life, his devotion to the young, his kindly heart, his noble character and his beautiful Christian spirit and influence made him universally beloved.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 16, 10.30 A. M. Subject, Men and Movements in England; speaker, Rev. J. S. Williamson.

HAMPDEN ASSOCIATION, Cooley's Hotel, Springfield, announced for April 10, postponed till April 17.

MIDDLESEX SOUTH CONFERENCE, Saxonyville, April 17, 9.30 A. M.

WESTERN NEW YORK ASSOCIATION, Niagara Square Church, Buffalo, April 17, 18.

WORCESTER SOUTH CONFERENCE, Northbridge Center, April 20.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, First Congregational Church, Providence, R. I., Wednesday, April 23. Sessions at 10.30 A. M. and 2 P. M.

OLD COLONY CONFERENCE, Mattapoisett, May 1, 2.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Oak Park, Ill., May 8-10.

PACIFIC COAST CONGREGATIONAL CONGRESS, Los Angeles, Cal., May 16-23.

LAKE MOHONK CONFERENCE ON INTERNATIONAL ARBITRATION, May 30-June 1.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McElveen, leader.

## SPRING STATE MEETINGS

Additions and changes should be sent promptly.

Illinois,	Oak Park,	May 7-8
Iowa,	Dubuque,	May 15-18
Kansas,	Topeka,	May 15-18
Massachusetts,	Worcester,	May 15-17
Michigan,	Flint,	May 15
Minnesota,	De Soto,	May 1-3
New Hampshire,	Exeter,	May 23
New Jersey,		April 17-18
New York,		May 15
Ohio,	Marietta,	May 15-17
Oklahoma,	Kingfisher,	May 24-27
Rhode Island,	Providence,	May 29
South Dakota,	Redfield,	May 22
Vermont,		June 12-14

LOW RATES TO CALIFORNIA AND RETURN VIA NICKEL PLATE ROAD.—Tickets on sale daily April 24 to May 4. Good return limit and stopover privileges. Before arranging for your trip write L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.

CHICAGO, ILL., MARCH 30.—The Passenger Department of the Chicago & North Western Railway announces that the opening of the Wind River or Shoshone Reservation public lands in Wyoming has been postponed until Aug. 15, 1906, by joint resolution of Congress. Railroad construction to the Reservation border is being pushed rapidly, and will probably be completed within a few weeks.

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### In and Around Chicago

(*The Congregationalist* may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

#### Resignation of President George

Dr. George has accepted the call of First Church, Burlington, Vt., and leaves the seminary. This he does so that in the reorganization of the work of the seminary its expenses may be brought within its income. Provision must be made for the foreign departments by endowment. Efforts for the present must be limited to that aim alone. On the present basis of expense there is a large deficit every year. To raise this from the churches year by year is irksome, both for the canvasser and for those who give. The churches cannot be asked to give both for endowment and current expense. Dr. George sees no other solution of the difficulty than to resign and leave six men to do the work in the English department of the seminary. They can do it and teach only nine hours a week each. It is, however, no easy matter to be reconciled to the loss of Dr. George. He has the complete confidence of the business men in the churches and is acceptable in all our pulpits and elsewhere as the representative of the seminary.

#### The Ministers' Institute

Every year the divinity school of the University of Chicago holds a two days' institute for the benefit of the Baptist ministers within reach of the city. It invites for the session Monday morning the ministers of all denominations, provides lunch and gives them the privilege of sharing in so many of the remaining sessions as they have time for. This institute began Monday at 10:30 A. M., and closed Tuesday evening. The general subject was, Doctrine and Life. The attendance was larger than it has ever been and the program was well carried out. The special topic Monday morning was in answer to the question, Shall we preach theology? Rev. W. B. Thorp representing the Congregationalists, read an admirable paper on the relation between the social interests of the Church and the community and theology. A paper, unique in its character, sweet in its spirit and beautiful in its literary form, by Rev. B. A. Greene, pastor of the Baptist church, Evanston, was in answer to the question, When and why is doctrine a positive help to religious life?

### INSOMNIA

#### Leads to Madness, if not Remedied in Time.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me."

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave it up, abruptly and absolutely, and adopted Postum Food Coffee for my hot drink at meals."

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully."

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum Food Coffee, for when I began to drink it I ceased to use medicines." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

During the other sessions the program was arranged so as to show the development of doctrine historically, and at the same time point out its relation to the religious life of the time. Prof. Shailer Mathews spoke on Paulinism and later on theology as based on modern science. Prof. Gerald B. Smith spoke on the Nicene Theology, Prof. Franklin Johnson defined Augustinianism and Professor Smith Socinianism, and also spoke illuminatingly on Ritschianism. The evenings were devoted to practical rather than doctrinal themes. Opportunity was given for questions and for free discussion. Judging from the spirit of the men who spoke, there are not many Baptist ministers who are ready to accept the positions laid down by Professor Foster in his book on *The Finality of the Christian Religion*.

#### Dowie Deposed

Careful examination into the management of financial and other matters in Zion seems to have led Overseer Voliva and the others high in authority, including Mrs. Dowie and her son Gladstone, to feel that the city can only be saved by taking away every vestige of authority from the self-styled First Apostle. Action was precipitated by a telegram of 800 words received Saturday, March 31, from Dr. Dowie, who is in Mexico, in which he ordered the discharge of several men, forbade any attempt to incorporate any of the industries, in fact to do anything without further orders from him. The telegram was laid before the people Sunday evening and was unanimously disapproved. The plans of the officers on the ground were then as unanimously approved, and all authority taken from Dr. Dowie. Word to that effect was sent him by telegraph. Monday morning, under power of attorney given by Dr. Dowie, Overseer Voliva conveyed all the property in Zion, twenty millions or more, standing in the name of Dr. Dowie to Deacon Granger as trustee for Zion, that is, for the church and the people to whom the church is indebted. The action was recorded at Waukegan and although it is not anticipated that Dr. Dowie will permit matters to remain as they are it is difficult to see what he can do. His name has been removed from the buildings in Zion, and every cent of his property, including the house in which he lived, his furniture, his library, everything that can be turned into money, conveyed to Deacon Granger.

The officers say that the Apostolic Church will support the Doctor by a suitable pension if he submits quietly, but that the time has come to put an end to his extravagance and unwise management. Hints are given of secret instructions, possibly practices looking toward polygamy, and threats are made of exposure in case there is any rebellion against those now in authority. This may explain the attitude of Mrs. Dowie and the readiness of her son to vote with others to strip his father of all authority. Mr. Voliva is confident that with the assistance of those now in Zion, about 5,200 in all, debts can be paid, the industries made profitable and the plans with which the city was laid out realized. But it is too much to expect that a man with Dr. Dowie's temperament and the power he has previously exercised will submit to the authority of those whom he regards as his inferiors. The telegram which has come from him deposing the men who have taken action against him is no surprise. It is evident that he intends to come home as soon as possible and resume his leadership. Can he regain his power? If legal advice is good, he cannot. Still it is certain that Dowie does not intend to resign or submit. It is possible that when he faces the disgrace of exposure he may concur to submit, but that would be for him to act contrary to his nature. It looks as if there will be lawsuit in abundance and that the end will be the overthrow of the Catholic

Continued on page 560.

## Every Boy Listen!

We want to say a few plain, honest things to you, if you are between, say, twelve and sixteen years old.

Only one boy out of a great many boys ever amounts to anything of consequence.

The other boys are proud of being rough. They think they will be "dudes" if they keep themselves cleanly washed and neatly dressed. They do not love clean, healthy outdoor games and sport, and plenty of it. They like better to loaf on street corners and brag about what they will do when they are men.

The "other boys" when they grow up to be men, will, nine times out of ten, be working for some other man. They will be cheap men, who can only "make a living" by hiring out to some other man.

Our advice is: Take part of the time—not all, by any means—for something that will fit you to be that other man when you grow up. Start now to train yourself to be the man who hires men. Don't grow up to be one of the hired men.

We want you to work for *THE SATURDAY EVENING POST* and *THE LADIES' HOME JOURNAL*.

The commissions are large, and so are the prizes. Some boys on our staff have won as much as \$500. You can take your own time for it and still earn money easily. Other boys have done it; so can you.

Write to us and we will tell you how some of them did it. Then you can do as they did and earn and win as much.

THE CURTIS PUBLISHING COMPANY  
1654-E Cherry St., Philadelphia, Pa.

## In and Around Chicago

(Continued from page 559.)

Apostolic Church and the utter failure of Zion as a city. But Dowie has great ability and personal magnetism.

## The Election Outcome

While the results are not altogether satisfactory either to the friends or the foes of Mayor Dunne, the moral gains are considerable. Only three of the seventeen candidates for the common council backed by the liquor interest were elected. It will therefore be impossible for the council to reverse the vote fixing the license of the saloons at \$1,000. This means that some saloons will close. While the amount of drinking will probably remain about the same, the saloons themselves will be more orderly than hitherto. To go back to the lesser license would be a surrender to the liquor interests. The election shows that the temperance people of the city can carry any measure which they really wish to carry. The council, though Democratic by a small majority, is thought to be an improvement on the last one.

But the mayor's municipal ownership projects have not received the overwhelming approval he predicted. He was sure that the "little ballot," as he called it, would be favored five to one. There were three propositions. Shall the city operate the street railways? A majority of 10,651 votes favored this, but 17,791 votes of the three-fifths of all votes cast, which were necessary to make it legal, were lacking. The vote stood 120,911 for and 110,651 against. It has therefore been decided that the city is not going into the street car business.

On the question of ownership and the issue of Mueller certificates with which to purchase the property of the traction companies there was a majority of 3,339 in favor of the mayor's proposition. But as these certificates may not be legal the victory is a barren one, while the vote itself as compared with that of last year shows a change of opinion in favor of private ownership. The vote for the certif-

## DECAYED STARCH

## A Food Problem.

An Asheville man tells how right food did that which medicines had failed to accomplish:

"For more than 15 years," he says, "I was afflicted with stomach trouble and intestinal indigestion, gas forming in stomach and bowels and giving me great distress. These conditions were undoubtedly due to the starchy food I ate, white bread, potatoes, etc., and didn't digest. I grew worse with time, till, 2 years ago, I had an attack which the doctor diagnosed as appendicitis. When the surgeon operated on me, however, it was found that my trouble was ulcer of the pancreas, instead of appendicitis.

"Since that time I have had several such attacks, suffering death, almost. The last attack was about 3 months ago, and I endured untold agonies.

"The doctor then said that I would have to eat less starchy stuff, so I began the use of Grape-Nuts food for I knew it to be pre-digested, and have continued same with most gratifying results. It has built me up wonderfully. I gained 10 pounds in the first 8 weeks that I used Grape-Nuts, my general health is better than ever before, my brain is clearer and my nerves stronger.

"For breakfast and dinner, each, I take 4 teaspoonfuls of Grape-Nuts with cream, a small slice of dry toast, an egg soft boiled and a cup of Postum; and I make the evening meal on Grape-Nuts and cream alone—this gives me a good night's rest and I am well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

ates was 110,008 against 106,669. Last year, when the issue was academic rather than practical, the minority vote was very small. On the question of granting a franchise the vote in favor was 108,025 against 111,862, a majority against the companies of 3,837. It will be seen that while the vote is against municipal operation, there are small majorities against granting any private company a franchise and in favor of municipal ownership. But there is a decided majority against municipal operation. It will require time to test the legality of the certificates even if they are issued. Meanwhile the city cannot run the roads neither can she issue franchises to a private company.

The traction companies will operate the roads as they are now doing under a license which may be terminated at any time. It can hardly be expected that under such conditions extensive improvements will be undertaken or that the complications, owing to the existence of different companies operating roads in the city, will be removed. It is a pity that the vote could not have been more decisive one way or the other. As it is, the mayor claims the victory and declares that he will continue his advocacy for immediate municipal ownership, although one would think he might see clearly enough that it is far less popular now than a year ago. Then the vote stood 152,135 in favor and 59,013 against, a majority of 93,122 as compared with a majority of 3,339 now. By April 15 work on tunnel lowering must begin. That means that some way must be found for the street cars from the north and west sides of the city to reach the business center. Hitherto the mayor has refused to permit the companies to trolleyize their routes and as they cannot continue to use the cables when the tunnels are given up, it looks as if a good many thousand people would be compelled to walk from half a mile to a mile to and from their business.

It is not yet certain how the council stands in reference to municipal ownership. It is possible that there will be a small majority against it, and that when the mayor calls for another vote from the people, as he says he will do, it will be rejected altogether. The truth is, confidence in the power of the city to run any kind of business is rapidly diminishing even with those who have hitherto believed in it. There is no objection to municipal ownership provided the income from the roads is not diminished and taxes increased, but municipal operation is something from which a great many shrink.

Socialists are boasting of an increase in their vote of over seven thousand in a year. Their total vote is reported as 27,715. As a matter of fact, their influence is not increasing to any great extent.

## Easter Week

Dr. Gunsaulus, aided by his Congregational brethren, will hold services in the Majestic Theater each day at noon. A shop campaign, representing 500 churches, under the direction of Rev. Charles Stetzel, will begin April 10 and continue for ten days. Judging from the success of a similar campaign last year conducted by the Presbyterians alone good results are promised. The difficulty will be to secure men who can speak briefly and so as to interest men who may be prejudiced against ministers and everything religious. In many of the churches there will be services every day during Holy Week.

## A Two-Year Course of Bible Study

The Moody Bible Institute has prepared a schedule covering a two years' course of study in the English Bible which can be had by addressing the institute. The school is open for study all the year round, and excellent teachers are provided for the summer as well as the winter season. Special attention is given to the preparation of teachers for their work. Dr. Torrey will lecture during the year, but his dates are not named.

Chicago, Ill., April 7. FRANKLIN.

## Church Carpets

PREPARE your Church now for the important Spring services. In this connection, we suggest the use of our

## KILMARNOCK BRUSSELS CARPETS

which we make especially for Churches. The Kilmarnock is a genuine Body Brussels Carpet possessing superior wearing qualities. It is the least expensive Body Brussels Carpet to be had and one of the most popular grades we have ever manufactured.

You can, if you prefer, obtain Kilmarnock Church Carpets from your local dealer. Tell him to write to us for Special Book of Actual Sample, size 9" x 5", all Church designs. Of the patterns represented in the book, we can supply immediately from stock, quantities up to 1,000 yards.

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Revolutionized the Way

20 to 40 COMFORTABLE,  
SATISFYING SHAVES FROM  
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No blades exchanged.

THE SIMPLEST, EASIEST AND  
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Ask to see them and for our booklet.  
Write for our special trial offer.

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WANTED—CAPABLE YOUNG MAN  
With strong church connections to organize and manage  
a lecture course in home city. For basis of compensation  
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30 TOURS to EUROPE  
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Steel Alloy Church and School Bells. Send for  
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Church Chime Bell  
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With them you can choose, in your own home, the style and fabric for your new suit or skirt with as much satisfaction as though you came to New York. Our Fashion Book illustrates over 185 New York Summer styles. It is a perfect guide to correct dressing.

All our 450 fabrics are new and designed especially for this season.

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We guarantee to fit you perfectly. If you are not entirely satisfied, you may send back the garment and we will refund your money.

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New York Styles

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**SEPARATE SKIRTS**, \$3.50 to \$15  
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**JACKETS AND COATS**, \$5.75 to \$15

Also a full line of the new "Pony" Coat Suits, Sailor Suits and demitailored Gowns.

*We Make All These Garments to Order Only.*

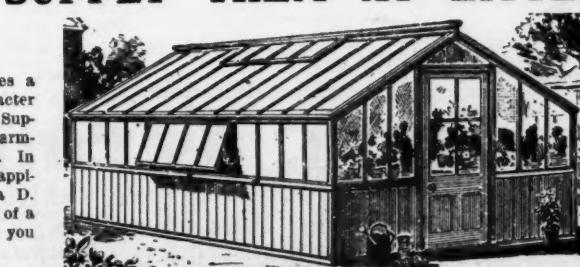
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Washington, Oregon, etc. For full particulars address Beikins Household Shipping Co.,  
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"BUILT THE PREMIER WAY"

The illustration shows a Premier Greenhouse—length, 12 feet; width, 9 feet; height, 8 feet. It has double walls, three inches in thickness, double-strength glass, plant tables, etc., fitted complete; built in sections, and can be erected in two hours. The usual price is \$115, but for a short period a limited number will be supplied at the reduced price of \$78.50. Freight paid. George B. Clementson, Attorney at Law, Lancaster, Wis., writes: "The Premier Greenhouse is the most attractive proposition for the plant-lover I have ever seen." Catalog on application. Greenhouses from \$25. Conservatories, Garden Frames, Summer Cottages, Auto-houses, Poultry-houses, and Portable Buildings of every description.

DEPT. 8.

CHAS. H. MANLEY, Premier Manufacturing Works, ST. JOHNS, MICHIGAN.

## Risibles

AN EXCLUSIVE VIEW

Bridget, told to clean the windows, washed them very carefully on the inside only. Her mistress asked the reason for this omission, thinking perhaps she was too timid to sit out. Imagine the lady's surprise when Bridget exclaimed, "Shure, mum, I cleaned them inside so as we could look out, but lift the dirt on the outside so's the people couldn't look in." —*The Tattler*.

### INEXCUSABLE IGNORANCE

"Doctor," said the oldest inhabitant, "I have severe pains in my right knee and foot. What is that a sign of?"

"I should think a man as old as you profess to be," rejoined the M. D., "ought to know that is a sure sign of rain." —*Chicago News*.

### THE VOICE OF EXPERIENCE

A Scotch minister, far advanced in years, thought it advisable to marry for the fourth time. "You see," said he to one of his senior elders, "I am an old man now, and I cannot expect to be very long here, so I feel that when the end comes I would like to have some one to close my eyes." "Aweel," replied the elder, "I've had two, and I can tell ye they have both opened mine." —*Hallowell Register*.

### GENTLE SARCASM

Of the late Bishop Ames the following anecdote is told: While presiding over a certain conference in the West, a member began a tirade against universities and education, thanking God that he had never been corrupted by contact with a college. After a few minutes, the Bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?"

"Yes," was the answer, "you can put it that way if you want to."

"Well," said the Bishop, "all I have to say is that the brother has a good deal to thank God for." —*The Pacific*.

### MATERIALISTIC, BUT APPETIZING

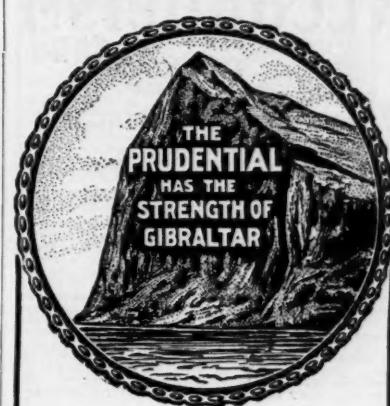
*Rastus:* What is yo' idea ob heaben?

*Ephraim:* A place whar de animals hab de body ob a melon, de laigs ob a 'possum an' de wings ob a chicken. —*New York Sun*.

### A DROPPED "H"

A baldheaded man was lecturing to Dr. Barnardo's boys in London, who, of course, were used to the cockney dialect. He was saying, "It is impossible for a man to live without air," when a shrill voice interrupted him with, " 'Ow about yerself, Governer?"

A Labor leader making a speech in Parliament is reported as saying that his party did not spell "Empire" with a big H.



## Admiral Togo's Signal

at the decisive battle of the Sea of Japan was: "The destiny of our Empire depends upon this action. You are all expected to do your utmost." Every father is expected to do his utmost for his family, and that's why so many take out Life Insurance.

Policies Issued on all Popular Plans.  
Write for Information. Dept. 59.

## The Prudential

Insurance Company of America

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## YOU NEED A GREENHOUSE WE SUPPLY THEM AT LITTLE COST

### PLEASURE

A Premier Greenhouse creates a delightful hobby. Gives character and tone to your residence. Supplies your home daily with charming and rare beauties of nature. In fact it will mean health and happiness to you and yours. Ida D. Bennett's "Joys and Triumphs of a Premier Greenhouse" will tell you more—Write for it.

### PROFIT

A Premier Greenhouse saves its cost in a season. Will keep you in fruit, flowers and vegetables all the year around. The kind that are out of season and which command high prices. Its possibilities are practically limitless. Ida D. Bennett's "\$600 a year from a small Premier Greenhouse" will tell you more—Write for it.

The illustration shows a Premier Greenhouse—length, 12 feet; width, 9 feet; height, 8 feet. It has double walls, three inches in thickness, double-strength glass, plant tables, etc., fitted complete; built in sections, and can be erected in two hours. The usual price is \$115, but for a short period a limited number will be supplied at the reduced price of \$78.50. Freight paid. George B. Clementson, Attorney at Law, Lancaster, Wis., writes: "The Premier Greenhouse is the most attractive proposition for the plant-lover I have ever seen." Catalog on application. Greenhouses from \$25. Conservatories, Garden Frames, Summer Cottages, Auto-houses, Poultry-houses, and Portable Buildings of every description.

DEPT. 8.

CHAS. H. MANLEY, Premier Manufacturing Works, ST. JOHNS, MICHIGAN.

## ALCOHOLISM IS A DISEASE

The causes for alcoholism are legion. Indulgence, social surroundings, the need of stimulant for an overworked brain and a thousand other conditions may have installed the craving in the victim's system.

The result is always the same: an insidious physical disease that gradually weakens the manhood, the vital force, the brain and the will power until the final degeneration of acute dipsomania is reached.

How many men to-day are saying I could stop if I made up my mind to it—and then not stopping?

Call such men drunkards and you insult them. Yet down deep in their own hearts is the ever-present recognition of the fact that a power greater than that of will or moral sense is growing steadily within them. Their friends and relatives are often the first to recognize his true condition and the evidence of his loss of self-control.

It is a disease—this alcoholism. Intellect and morality have no power against it any more than they have against consumption, cancer, or any other physical ailment. Remain blind to this fact, keep on regarding alcoholism as moral obliquity, and there is little hope for reform. Make a realization that such a condition is more nor less than the abnormal condition of the physical being and set about sincerely to find relief in scientific treatment, and there is certainty of regeneration and of returned normality.

## Oppenheimer Treatment

is an absolute cure for alcoholism and drug addiction. It strikes at the very root of the disease by alleviating the abnormal condition of the system and destroying the craving for liquor or drugs. The strictly ethical lines upon which it was founded and has since been carried on have given it a standing both with the public and the medical profession held by no other similar institution.

The alcoholic craving, by means of this treatment, is absolutely removed in

12 to 48 HOURS

and the patient is permanently restored to a normal condition.

There is no detention from business, no suffering, no injections, no bad after-effects.

Strong testimony as to the responsibility of the Oppenheimer Institute is found in the prominence and high standing of those who form the Advisory Board of Directors.

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views, London, England,  
and 150 others.

These are but a few and are given merely to show the character of the men willing to lend their names to the work of the Institute.

Representative Physicians in each city of the U. S. administer this special treatment for alcoholism or it can be obtained from your own physician under the direction of the Oppenheimer Institute.

Full particulars will be sent in plain sealed envelopes on your request. Fill out this coupon:

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BEECHER'S All the important works  
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## Our Readers' Forum

### Professor Park's Interest in The Congregationalist

My father and the faculty of Andover were in the late forties much dissatisfied with the *New England Puritan*. I never knew whether their discontent was due to some theological position assumed by the paper, or whether they disliked the editorial management, I suspect the latter. I remember the appearance in its columns of an advertisement, sent apparently by a good but rather simple man, which read about like this:

"A widower who has been a consistent church member for many years, has lately been bereaved of his companion and desires to form the acquaintance of a suitable woman with a view to matrimony. Address A. B., and none but a pious lady need apply."

The Andover professors were greatly disgusted at the appearance of such an advertisement. My father and his associates became much interested in the establishment of *The Congregationalist* and I overheard in our parlors many consultations on the subject. The scholarly and saintly Prof. B. B. Edwards of Andover, was one of the earliest founders, if not the first founder of the paper, and I overheard lengthy discussions between him and my father as to its future name. The title "Congregationalist" was greatly objected to on account of its length, and the abridged name "Congregationist" was thought of, but the present name of the paper was finally adopted. If I remember aright the prospective editor at the time made several journeys from Boston to Andover in order to confer with the seminary faculty.

My father read every early number of the paper through and through and took almost as much interest in each issue as the editor himself could have done. I overheard my father dictate to his amanuensis many short articles for the brief paper, also a few poems, one or two of which are preserved in the Sabbath Hymn and Tune Book. Afterwards during the long and honored editorial career of Dr. Dexter my father kept in very close touch with the management.

Oberlin, O. WILLIAM E. PARK.

### The Highlander

The mail has been bringing me a large number of inquiries concerning the publication of our church paper, the *Highlander*, a brief description of which was given on page 324, issue of March 3. Will you kindly state that it consists of eight pages, approximately six by nine inches. The first page contains the official roster of the church; the third gives a chronological list of the meetings of the church and auxiliary societies for the month; the fourth, fifth and sixth pages contain the detailed announcements and special notices; the second, seventh and eighth pages are filled with advertisements. I will also appreciate it if those who ask information will inclose stamp for reply.

(Rev.) WILL ARTHUR DIETRICK.  
Cleveland, O.

WALT WHITMAN: Prophet of literary misrule.—Paul Elmer More.

## Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, and rarely a permanent success.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write. It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 2356 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

## PETER MOLLER'S COD LIVER OIL

is scientifically prepared under the most improved method, insuring cleanliness in every detail of manufacture, and consequently is

PURE—SWEET—DIGESTIBLE.

No disagreeable taste or odor and Always Produces Satisfactory Results

SOLO ONLY IN FLAT, OVAL BOTTLES,

BEARING NAME OF

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## GOUT & RHEUMATISM

Use the Great English Remedy

## BLAIR'S PILLS

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gives rosy cheeks and active health to pale, sickly children.

And it is good for their elders, too.

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PRICES.

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### Congregational Co-operation

Several associations of churches are considering changes of Congregational polity. As illustrations we mention two, separated by the breadth of the continent. The San Francisco Association approves of effort to render "our polity more effective," but not to the extent of interference with the autonomy of the local church. It approves of local associations acting as councils for ordaining, installing and dismissing pastors, provided that in each case a local church calls the churches of the association to act as such a council. It objects to any systematic method, by prudential or advisory committees or otherwise, for supervision of the churches through united action and is opposed to the appointment of a superintendent, as has been done in Michigan, whose care of home missionary churches shall include any ministry to self-sustaining churches.

The Suffolk South Conference of Massachusetts is to consider the appointment of a joint committee of oversight, consisting of members of the conference of churches and the corresponding association of ministers, to assist to bring together churches without pastors and ministers without pastorates, to advise concerning the general work and interests of the conference district, and to bring before the conference reports on the state of the churches and matters deemed worthy of consideration.

Other conferences have somewhat different proposals before them. The interesting fact is that the conviction is becoming general in the denomination that the time is ripe for more effective co-operation of the churches. We are confident that some way will be found by which they can act together in matters of common concern—a way which will commend itself to all the churches.

### Current Evangelism

#### Fellowship Meetings in North Dakota

Five churches, *Barrie, Colfax, Abercrombie, Dwight and Antelope*, recently held a profitable series of fellowship meetings with a helpful program embracing ten subjects. Supt. G. J. Powell was present at two meetings. Rev. Messrs. W. A. Whitecomb, A. G. Young and C. A. Mack divided the topics and spoke upon them at the various meetings. To make the circuit required a drive of about seventy-five miles, part of the way through deep snow, the rest through mud and rain.

Mr. Mack sent out an effective mimeograph circular on Home Missions to the members of his three mission churches and on the following Sunday presented the work at the three points, taking collections amounting to \$23 toward paying the Home Missionary debt.

#### In Other Fields

At *Mansfield Center, Ct.*, Rev. Clarence Pike, pastor, the church has just enjoyed a successful series of meetings, conducted by Evangelist C. S. Haynes of *Nashua, N. H.*, assisted by his wife, a singer. They came under the auspices of the Evangelistic Association of Boston. Many persons started in the Christian life; cold and inactive church members were revived. The people in general felt a helpful religious influence. Mr. Haynes is a Congregational minister who had a thorough scholarly preparation and has eminent gifts for this special work. His methods are unobjectionable and his preaching is earnest, spiritual and winning. C. P.

At *Harlan, Io.*, Rev. F. G. Beardsley, twenty-three members were received March 18, twenty-one on confession, the result of special meetings conducted by the pastor with hearty co-operation of the church. Three others were received on confession just on the eve of the meetings, making a total of twenty-four on confession. F. G. B.

Two series of union evangelistic meetings have been held in *Albion, Neb.*, during the past winter, the Methodist, Baptist and Congregational churches uniting. In December and January, at the invitation of these churches, the revival brigade of the Salvation Army spent five weeks in Albion, and a class of people was reached who seldom attend church. On Feb. 11 a series of union meetings was begun under the leadership of Rev. Milford H. Lyon and his singer, J. W. Patterson. These closed March 11.

The city and vicinity have been profoundly moved. Many business and professional men have consecrated themselves to Christ, and the spirit of unity among the co-operating churches is commanding the gospel to the community. The church members have learned that they can do personal work.

A. C. T.  
Other points touched in Nebraska are: *Clarke*, where union meetings under Evangelist G. N. Williams began April 4; *Loomis*, where Rev. William Hardcastle has been preaching every night; and *Norfolk*, where Evangelist Olmstead has been at work.

### A Pastoral Helper

For three weeks Miss Flora D. Whiton, who is in the employ of the Missionary Society of Connecticut, worked with Rev. S. E. MacGeehan, pastor of the Glenwood Church, Hartford. She came into contact with 235 families and secured valuable information concerning 650 families. Thirty-one families were immediately added to the parish. A marked incident was the isolation of so many families of the middle class in the midst of a busy city. "Why don't the churches look us up?" said a woman who moved into the city from a country place and for seven months had met no one but the grocer's clerk.

During the last month Miss Whiton has been caring for the Mohegan church—the only Indian church in New England—and has made possible the holding of services in the chapel at Massapeag which has been closed for several years. J. S. I.

The first census of the British Empire, just completed and made public in a Blue-Book, shows an approximate area of 11,908,378 square miles, with a population of about 400,000,000, of whom only 54,000,000 are whites.

### Individual Communion Cups

Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. Send for Free Book. We offer a Trial Outfit free to any church. Sanitary Communion Outfit Co. 3rd St. Rochester, N.Y.

### HOME INSURANCE COMPANY

OFFICE: No. 56 CEDAR STREET, NEW YORK

One Hundred-and-Fifth Semi-Annual Statement, January, 1906.

#### SUMMARY OF ASSETS.

Cash in Banks and Trust Companies	\$1,180,287.05
Real Estate	1,544,000.00
United States Bonds	1,000,000.00
State and City Bonds	3,427,550.00
Railroad Bonds	2,773,180.00
Miscellaneous Bonds	394,500.00
Railroad Stocks	7,983,725.00
Miscellaneous Stocks	511,000.00
Bank and Trust Co. Stocks	391,750.00
Bonds and Mortgages, being 1st lien on Real Estate	109,500.00
Premiums uncollected and in hands of Agents	993,668.77
	\$21,239,052.88

#### LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	7,598,661.00
Reserve for Losses	783,047.00
Reserve for Re-Insurance, and other claims	897,503.46
Reserve for Taxes and other contingencies	300,000.00
Surplus over contingencies and all liabilities including capital	8,720,501.34
	\$21,239,052.88

Surplus as regards Policy-holders, \$11,720,501.34

ELBRIDGE G. SNOW, President.  
EMANUEL H. A. CORREA, Vice-President.  
FREDERIC C. BUSWELL, Vice-President.  
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## That California Trip Now Within Reach

You have long been planning it and this is your opportunity.

Account of the Mystic Shrine meeting at Los Angeles special tickets from Chicago to Los Angeles and San Francisco will be sold April 25 to May 5, good for return until July 31, at the very low rate of

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## Notes from Essex North

When Rev. Calvin Clark of Center Church, *Haverhill*, suggested the conciliar committee as a substitute for the present vicinage council, before the state meeting last spring, I think he little dreamed of its immediate potentiality. He little realized that the then prospective Dayton conference would unanimously vote for "organic union," and consequently make this question of polity so immediately a red-hot issue. Besides presenting a paper on this subject to the April meeting of the Ministerial Association, Mr. Clark has recently visited several churches by invitation, making plain through address and discussion what is involved in this conciliar committee. Other churches have discussed it among themselves, and others still are looking forward to such discussion. The idea seems to be arousing much enthusiasm. If nothing but a better and more intelligent understanding of our own polity results, great good will have been accomplished.

Another matter in which the churches of Essex North are particularly interested just now is the raising of their *per capita* apportionment of the National Home Missionary Society debt. Many churches are pursuing the personal canvass plan, thereby assuring a much larger contribution than could be obtained through a general offering. And some churches will follow the personal canvass with a general offering opportunity for all not members who would like to help. This special home missionary offering in view of our tremendous immigrant influx might properly be called a self-defense assessment.

## MINISTERIAL MOVEMENTS

Few, if any, of our twenty-seven churches are pastorless, though two are prospectively so in the recent resignations of Rev. George L. Gleason of the Riverside Church, *Haverhill*, and Rev. Bartlett H. Weston of Second Church, *West Newbury*. We are sorry to lose these two fathers out of the permanent pastorate, as we understand that their resignations are not *ad interim*, but in the interest of man's original pursuit—farm life. Mr. Weston resigns largely because of Mrs. Weston's health. Happy the minister who has a farm to which in his twilight years he can silently steal away! May more of us profit by Abel Meholah's experience and invest in that kind of stocks.

Mr. Gleason has served the Riverside Church long and well and leaves it when its future looks bright with promise. He will retire from the active pastorate as soon as the church finds his successor, and Mr. Weston will go in July.

Rev. J. S. Williamson of North Church, *Haverhill*, after an absence of eight or nine months, has returned rested in body and refreshed in mind. His keen and discriminating observation and study of social and intellectual problems over the water bring him back to the land of his adoption convinced of its superlative opportunities, and with the profound conviction that, while the past has been with the old world, the present and future belong to the new. He not only traveled quite extensively on the Continent, but spent considerable time in study at Oxford and other university centers.

## NEWBURYPORT

Through the death of Mrs. Fiske, widow of the late beloved Dr. Fiske, *Belville* church comes into possession of a bequest of \$5,500, which gives to its prospective chapel the name of Fiske Memorial. Including this gift it has now about \$12,000, which means that in the near future the chapel will become a reality. Rev. Richard Wright, the pastor, expects to spend the summer in Ireland.

The other three churches in the center of the city are well and happily manned, and doing as good a work as could be expected of a divided Congregationalism.

Rev. G. P. Merrill of *Prospect Street* Church held special meetings through April last year, and has planned to conduct afternoon and evening service on almost every day throughout the month this year. His only special assistant will be a singer.

Rev. E. H. Newcomb of *North* Church has been preaching a series of special sermons Sunday evenings on Local Problems. They have been fully reported in the daily press, and must at least prove thought-provoking to a great many who never habitually attend church.

J. D. D.

**SPECIAL ONE WAY AND ROUND TRIP RATES VIA NICKEL PLATE ROAD.**—On April 17, the Nickel Plate Road will sell special round trip home-seekers tickets from Buffalo to points in the West, Southwest and Northwest, and on each Tuesday during April special one-way settler's tickets will be sold to many points in Minnesota, North and South Dakota. For particulars write L. P. Burgess, N. E. P. A., Old South Building, Boston, Mass.

## PENNSYLVANIA RAILROAD TOURS

## PERFECT PLEASURE TRAVEL

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## The National Government

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Eight-day trips to the National Capital, visiting the Capitol, the Congressional Library, White House, and other points of interest. Stop-over in Philadelphia on going trip, allowing chance to see Independence Hall and the Liberty Bell, the Mint, and great department stores.

**RATE** from Boston (all necessary expenses, except meals on Fall River Line). . . . . \$25  
Rate for tour of May 4 will be \$27.

## GETTYSBURG BATTLEFIELD AND WASHINGTON

May 25. An attractive and interesting eight day outing.

**RATE** from Boston (all necessary expenses) . . . . . \$32

## OLD POINT COMFORT, RICHMOND, WASHINGTON

April 13. Six-day trips through Old Virginia.

**RATE** from Boston . . . . . \$47

**OLD POINT COMFORT** only (same date) . . . . . \$28

Descriptive Itineraries, giving full information, will be furnished by GEO. M. ROBERTS, P. A. N. E. D., 205 Washington Street, Boston.

## ADDITIONAL TOURS

**LOS ANGELES.** April 27. Account Meeting Mystic Shrine. Rate, \$200 from New York.

**DENVER.** July. Account B. P. O. Elks. Rate to be announced.

**SAN FRANCISCO.** June 30. Account Meeting National Educational Association. Rate, \$142.25 and \$132.25 from New York

**YELLOWSTONE PARK.** July, August, September. Rate to be announced.

J. R. WOOD, Passenger Traffic Manager. GEO. W. BOYD, General Passenger Agent.



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## What Shall We Do with Sunday

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

*Topic, April 22-23. The Lord's Day; How to Keep It Holy. Luke 6: 8-10; Ex. 20: 8-11; Rev. 1: 9-18.*

*As we keep or break the Sabbath Day, we nobly save or meanly lose the last best hope by which man arises.—ABRAHAM LINCOLN.*

*I owe my health and vigor through a long and busy life to the Sabbath Day with its blessed surcease of toil.—GLADSTONE.*

**Two guiding principles.** The first is strictness with ourselves; charity with others. Christians differ so widely in habits of Sabbath observance that they must not sit in judgment too severely upon one another. The area of permissible things has been so widened since the days of our fathers that we must claim, and at the same time grant, considerable latitude in matters of detail, so long as we believe that our brethren are honest and conscientious. The words of the apostle are pertinent on this point, "Let us not judge one another any more."

The second principle is: positive, rather than negative safeguards. What we do on Sunday is far more important than what we don't do. When God first said, Remember the Sabbath Day to keep it holy, he did not mean by holiness, idleness or abstention from week-day work only.

A different and a happier day. I do not sympathize with the modern assertion that one day is as good as another. One day is a good deal better than the other six, at least it ought to be. We change our clothes on Sunday and have a little better dinner. If we differentiate the day on the side of apparel and food, we ought just as much to create a different intellectual and spiritual atmosphere. In olden times the children recognized the difference but to them it was sometimes a worse instead of a better day, more somber instead of happier. Our problem is to make Sunday different and at the same time more eagerly anticipated, more joyous.

**Extra time for God.** Far more important than the question, Shall I go to ride on Sunday or read the magazines? is the underlying question, How can I get time for special communion with God? If the latter question is answered right the former ones will be, too. I believe in more extended season of prayer and Bible reading on Sunday, more quiet meditation, more contact with the best devotional literature of the centuries. We rush along through the week and our daily prayers are often hurried and unsatisfactory. But if we could see in the distance the fountain of refreshment at which we can slake our thirst quietly with the world far in the background, then Sunday would have a charm of its own. How we are going to secure this and go at the same time riding and visiting and spend several hours on the Sunday paper, is, of course, quite a problem; but if we really want the power that comes from being in the presence of God, these other matters will not be allowed to imperil our spiritual welfare. If we could only form this devotional habit, even though at first it was a perfunctory duty and our prayers seemed to go no higher than the ceiling, and if we could only form the habit while we were young, it would come to be in time a delight and an inspiration.

**The service of men.** Count up the miracles of healing which Jesus wrought on the Sabbath. Did he do it simply to provoke the Jews or to teach forever the lesson that the best day in the week is none too good for the alleviation of physical suffering, for kindness even to dumb animals, for the cup of cold water in the name of the disciple? Our Sundays fail of their purpose if we do not make a practice of helping some one else. We can write a

letter to an absent friend that will carry cheer and guidance; we may call upon some shut-in saint; we may visit the men at the car stable or the fire engine house and carry them good literature and show a human interest in them; we may teach a Sunday school class as well as we know how. One way in which Jesus kept the Sabbath holy and carried out the Fourth Commandment was by bringing help and healing to others. Ought we to let any Lord's Day go by without some direct imitation of him in this particular?

*Experience shows that the day of rest is essential to mankind; that it is demanded by civilization, as well as by Christianity.—PRESIDENT THEODORE ROOSEVELT.*

## True Prayer Always Answered

Each special plea, in order to come within the province of prayer, must include itself in the controlling desire for the fulfillment of God's all-wise, all-loving purpose. In mere form special pleas may be opposed to each other, and one or the other special plea may be denied. Such denial, however, is in veritable accordance with the suppliant's dominant wish. It remains, accordingly, that true prayers never contradict each other. True prayers always receive compliant response.—*From Chamberlain's True Doctrine of Prayer (Baker & Taylor).*

The Christian life that is joyless is a discredit to God and a disgrace to itself.—*Maltbie D. Babcock.*

BOSTON &amp; ALBANY R. R.



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VIA

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4 O'CLOCK "LIMITED." New Parlor Cars and Vestibuled Day Coaches, Boston to New York, without change. Dining Car Springfield to New York. Due New York 9:51 p. m.

1:15 p. m. "NIGHT EXPRESS." Pullman Sleeping Cars and Day Coaches, Boston to New York, without change. Due New York, 6:45 a. m. Similar service returning from New York on the same schedules.

Send for copy of "Springfield Line" folder, and see what the Boston Journal has to say of the parlor cars on the "4 o'clock limited."

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## Easter Exhibition of Imported Hats

And Original and Exclusive Models of Our Own Production

We take pleasure in calling attention to our magnificent millinery establishment, recently enlarged and made more attractive than ever by the addition of a special room for the display of Trimmed Hats for the Little Folks. This is an annex to our regular Millinery Parlor, and it makes the entire room an establishment in itself.

### French Flowers and Foliages

On entering, first to attract attention is the superb display of French and Domestic Flowers and Foliages—a veritable bower of beauty. Every blossom of nature is shown here in great profusion and the price range is special interest—25c to 3.50 per bunch.

### Untrimmed Hats

Here also are shown immense assortments of Untrimmed Hats, in Milan, Chip, Leghorn, Java and fancy straws. Every shape of approved merit quickly finds a place on our counters. Prices 69c to 6.50 each.

### Straw Braids, Ribbons, Feathers, Etc.

In this section you will find extensive assortments of Imported and Domestic Straw Braids, Silks, Ribbons, Ostrich and Fancy Feathers, Ornaments, etc.—indeed, every possible requisite for those who prefer to do their own trimming.

### Tailored and Outing Hats

A generous assortment of the smartest models of the best manufacturers—prices 3.50 to 12.50 each.

### Ready-to-Wear Hats

An almost endless variety of the choicest styles, made on frames of excellent materials, trimmed in a thoroughly artistic manner, all the popular colors. Each 1.98 to 6.50.

### Mourning Millinery

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### Misses' and Children's Trimmed Hats

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Everything springlike here. The new goods are beautiful. We have provided an earlier show than usual and you will find our display most complete.

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